A

Spirituall, and

moſt Precious Perle, teaching all men to loue and imbrace the croſſe as a moſt ſvvete and neceſſary thing vnto the ſoule: vvhat comfort is to be taken therof: vvhere and hovv both conſolation and aide in all manner of afflictions is to be ſought; and againe, hovve all men ſhoulde behaue themſelues therin, according to the vvorde of GOD.

Wrytten for thy comfort by a learned Preacher, OTHO VVERMVLLERVS.

And tranſlated into Engliſhe, by M. MILES COVERDALE.

Math. 10.

He that taketh not his croſſe, and folovveth me, is not mete for me.

¶ The Printer to the Christian Reader.

WHERAS (by the sinister dealing of some) this boke hathe gone abrode as Imprinted by me, with moe and greater faultes, then either hath or shall (I hope) be founde in any boke Imprinted bi me in dede: I haue thought it good to set it forth yet once again, according to the true copy of that translation ỳ I receiued at the handes of M. doctor Milo Couerdale, at whose hand I receiued also the co-

copies of three other workes of Othoe Vvermullerus, a Germaine preacher in the citie of Tigyrie, who wrote thē in the Germain tonge, as he did certaine bokes moe, which are not as yet turned into the Englishe tonge. The names of those Bookes which are translated, are these: This Precious Pearle, which the Author calleth, Of Affliction, another of Death, ỳ third of Justification, and the fourth of the Hope of the Faithfull. These I haue imprinted, w̄ as great diligence as I could, and I hope, according to the copies that I receiued from the translator of them, howe so euer the

same haue ben by others thrust out in my name, corruptly enoughe to my great discredite, and some hinderance also, but with the greatest displesure to the biers. Mine hearty desire hathe bene (deare Reader) alway to be so occupied, that I might liue by profiting others, in suche sorte as that excellent Prince, the late Duke of Somerset, and vncle to good king Edward the sixte, wished thys Precious Perle to be imprinted, after he in his trouble had felt the commodity of it: which was, that other might reape ỹ like commodity by the same.

Take therfore this Precious

Perle,

Pearle, nowe brought to that brightnesse that it had, when it first came oute Imprinted by me. And vse it to thy comfort in all thy distresses. And for the comforte that thou shalt finde therein, geue God the whole praise. Farewell.

Quod Hugh Syngleton.

EDWARD by the grace of God Duke of Somerset, vncle to KING EDVVARDE the sixt his excellent Maiestie, &c. to the Christian reader greeting.

IF they be vvorthy praise, vvho for a zeale and desire that they haue to do their neighbors good, do vvrite and put in Print suche things, as by experience they haue proued, or by heare say of graue and trusty mē they haue learned, or bi reading of good and ancient authors, they haue vnderstanded to be a salue or medicine to a mans bodye, or to a part or member of the same: hovve muche more deserue they thanke and praise that teach vs a true comfort, salue, and medicin of the soule, spirit and minde? The vvhich spirite and minde, the more pretious it is

thea

then the body, the more dangerous be his ſores and ſickneſſe, and the more thancke vvorth the cure therof. For a vvell quieted minde to a troubled bodye, yet maketh quietneſſe. And ſickneſſe of bodye or loſſe of goods is not much painfull to him, that eſtemeth it not, or taketh it patiently. But an vnquiet minde, yea to a moſte vvhole body, maketh health vnpleaſant, and death to be vvished. And an vnſatiable minde vvith deſire of more, maketh richeſſe pouertye, and health a ſickneſſe, ſtrengthe an infirmitie, beautie a deformity, and vvelth beggery: vvhen by comparing his felicity vvith a better, it leeſeth the grace and ioy of that it hath, and feleth the ſmart of that it hath not. Nowve then ſith to amend this in vvealth, and to take avvay ſorovve and greeſe euen thence, vvhere in very dede is no apparant cauſe of greeſe, throughe our vveakneſſe is no leſſe then the vvorke of a very great maſter of Phiſike, and deſerueth much commẽdation: VVhat is he vvorthy of, that can eaſe true greeſe in deede, and make health vvhere a very ſore reſteth? I meane, that can eaſe a man ſet in affliction, take avvay greſe from him that is perſecuted, loſe the priſoner yet in bonds, remoue aduerſitve in aduerſitye, or make greeuous ſickneſſe not to be felt, and extreame beg-

gery

gery to be reioyſed at. Diuers learned men heretofore, by reaſons grounded of mans knovvledge, vvrote and inuented greate comfort againſt all kinde of grefes: and ſo among the Gentiles and Philoſophers bokes, be bokes of comfort. But vvhoſoeuer folovveth but vvorldly and mans reaſon to teach comfort to the troubled mind, he can geue but a counterfet medicine: as the Surgion dothe, vvhich colourably healeth, or the Phiſition vvhich geueth medicines that doth but aſtonishe the ſore place, and ſo deceiue the patient. But the true healing of grefe and ſorovv they had not: for they lacked the grounde, they lacked that, that should heale the ſore at the bone firſt, that is true faith in Chriſt and his holy vvorde. All medicines of the ſoule, vvhich be laide on the ſores therof, not hauing that clēſer vvith them, be but ouerhealers: they doe not take avvay the rankeling vvithin, and many times, vnder couloures of haſty healing, they bring forth proude fleshe in the ſore, as euill or vvorſe, then that vvhich vvas firſt corrupt. This man, vvhoſoeuer he be, that vvas the firſt author of this booke goeth the right vvay to vvoorke: he bringeth his ground from Gods vvord: he taketh vvith him the oyle and vvine of the Samaritane: he carieth the hurte man from thence

thence vvhere he lay hurte, and bringeth him to his right hoſt, vvhere no doubte he may be cured, if he vvill applye himſelfe therto. It is red in hyſtories, that the manner among the old Egyptians or Aſſirians, vvas, vvhen any vvere ſicke to lay him abroade, that euery man that paſſeth by, might tell if he had bene vexed vvith ſuch like ſickneſſe, vvhat thing that vvas, that did cure and heale him, and ſo they might vſe it to the pacient. And by this meanes it is thought, that the ſciẽce of Phiſike vvas firſt found out. So that it may appeare that this readineſſe for to teache another that thing, vvherin a man feleth eaſe of grefe, is not only Chriſtian, but alſo natural. In our great trouble, vvhich of late did happen vnto vs (as all the vvorlde dothe knovve) vvhen it pleaſed God for a time to attẽpt vs vvith his ſcourge, and to proue if vve loued him: In reading this Booke vve did finde great comfort, and an invvarde and godly vvorking povver, muche releeuing the greefe of our minde. The vvhich thing novve calling to rememberance, vve doe thinke it our duty not to be more vnnatuall, then the old Egyptians vvere: but rather, as the office of a Chriſtian is, to be ready to helpe al men by alvvayes poſſible that vve can, and ſpetially thoſe that be afflicted.

flicted. And heerevpon vve haue required him, of vvhome vve had the copye of this boke, to ſet it forth in Print: that not only vve, or one or tvvo more, but all, that be afflicted, may take profit and conſolation, if they vvil. Yea, and they that be not afflicted, may either ſee vvhat they shuld haue done in their trouble, or vvhat heereafter they ought to do, if any like hapneth vnto them. Knovving certainly, that ſuch is the vncertenty of the vvorld, and all humaine things, that no man ſtandeth ſo ſure, but the tempeſt of affliction and aduerſity may ouertake him, and, if the grace of God doe not ſingularly helpe him, caſt him dovvn, and make him fall. VVherefore it is moſte neceſſary alvvayes to haue in readines ſuch godly meditations and medicines, as may pacifie Gods vvrathe beginning to kindle, and defend in part the bitterneſſe of affliction, vvhereof this Boke is vesye plentuous and full.

FARE YOV VVEL.

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Chap. 1.

That all trouble and affliction commeth from God.

I Call all that trouble & affliction, whatsoeuer is reputed to be cõtrary to the desire & appetite of mannes nature, as: the vnquiet suggestions of ỹ flesh, the temptations of the deuill, sickneſſe of body, a wicked, & froward mate in matrimonie, to haue disobediente children, vnkinde & vnthankfull frends, los of goods, to be depriued of any old liberty or priuiledge,

losse or blemishe of name and
fame, the malice & displeasure
of men, honger, dearthe, pesti-
lence, warre, imprisonment &
death. And in this register doe
I put all kindes of crosses and
afflictions, whether they be
bodely or ghostly, our owne or
our frends, priuate and singu-
lar, or vniuersall and generall,
priuy and secrete, or open and
manifest, deserued or vndeser-
ued. In all such things, I say,
euery christen man ought first
of all to consider the very rote,
ground, and beginning, after
this wise. That al thīgs, what
soeuer God sendeth, we ought
to take and receiue them paci-
ently.

ently. For this is once true, ẏ god is our creator, and maker, and we his workmanship: he is our king, our Lord and father. And like as it is not seeming, that the pot should murmur against the potte maker: euen so is it much les conuenient that we shuld murmur and grudge against Gods wil and iudgement. And although trouble and affliction riseth & springeth oftētimes by the wickednesse of enemies, and thorowe the instigation of the deuill, or else by some other meane: yet ought we neuer to imagin ẏ it commeth bi fortune or chaūce, but ẏthout the permission, suffe-

Gen. 12. 2.
Prou. 17. 5.
Eccle. 2. 24.
Esay. 9. 16.
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Esay. 64. 8.
Iere. 18. 6.
Iere. 19. 11.
Mat. 19. 17.
Mar. 10. 18.
2. Tim. 2. 19

rance, determination, and will
of God, but by and w̄ the fore-
knowledge, prouidence, and
appoyntment of God. And to
speake properly, concerning
safegarde, it is all one (so that
we tempte not God) whether
we liue in pouertye, or in ri-
chesse, in the fire or in the wa-
ter, among oure enemies, or a-
mong our frendes, seeing that
god seeth, knoweth, disposeth,
and ruleth all things, as wit-
nesseth the firste booke of the
Kings. The Lorde bryngeth
death, & restoreth againe vnto
life, bringeth into the graue, &
raiseth vp again, putteth down
and exalteth also. And Iob al-
so

Ecc.11.14.
Esay.45.4.5
6.7.8 &c.
Eze.28.2.
2.Chr.20.6
Iudit.9.11.
Iob.1.11.
Mat.10.29.
Luke.12.6.
VVis.17.2.
1.Kin.2.6.
Deu 32.23.
1.Sa.16.23.
Tob.13.2.

so testifieth in his miserye, the Lord hath geuen it, & the lord hath taken it again. And christ saith: There falleth not a sparowe vpon the earth wythout your fathers will, yea ỹ haires of your head are all numbred.

Iob.1.21.
Iob.2.10.
Ecc.5.14.
1.Tim.6.7.
Mat.10.29.
Luke.12.6.

Seing then that all our troubles and afflictiõs come from God, we ought to humble and submit our hartes and mindes vnto the obedience of god, and to suffer him to worke with vs according vnto his moste holy will and pleasure. Wherefore whensoeuer vnseasonable wether shall hurt, and perishe the corne and frute of the earth, or when a wicked man shall mis-

report vs, or raise vp any slander of vs, why should we murmur and grudge againste the elements, or goe aboute to reuenge vs of our enemies: For if we lift not vp our mindes, & consider that God layeth hys hand vpon vs, and that it is he ỳ striketh vs, we are euen like vnto dogs & no better, which if a mã do cast a stone at them, wil bite the stone, without any respect who did cast the stone. And againe, no man oughte to be vnwilling or discontente to render againe that Talente or pledge, that was committed to him, only to reserue & kepe. It is that God, that geueth vs life,

Mat. 25. 14.
Luk. 19. 13.

life, health of body, strengthe, wife, children, frends, richesse, honor, power, auctoriti, peace, rest and quietnesse, for a time, so long as pleaseth him. Now if ỳ same God will take again some of these things, or all, he taketh nothing but hys owne, & euen that, which we did owe vnto him. For the which cause to murmur against his will, & to striue against his iudgemẽt it can not be but an heinous & a greeuous sinne.

Chap. 2.

¶ That trouble and affliction, and aduersity, are sent vnto vs of God, euen for the punishment of our sinnes.

NOw what thig moueth or causeth God, to sẽd

home vnto vs, & visite vs with affliction, trouble & vexation: concerning this poynt, marke this wel. Whatsoeuer any mã hathe merited & deserued, that ought he to beare, and to suffer willingly and gladly. Let euery man appose & examine himselfe, whether he hathe not deserued to be corrected & chastened of God, if it be not for any special thing at the present instant, yet for other sinnes committed at other times. Nowe will oure Lord God, in all maner of punishments and visitations, declare the order of his righteousnesse and his heauye wrathe & indignation againste

Rom. 5. 2.

sinne

sinne & wickednes: for he saith in the second commaundemēt: I the lord, which am thy god, am a gelous & an earnest god, and I will visite the sinnes of the fathers vpon the children, euen vnto the third and fourth generation, if they hate & contemne me. And in the .v. boke of Moses are al the plages rehersed one after another, which shalbe poured out vpon ỹ wicked and vngodly, and in Luke it is sayd thus: If ye do not amend ye shall all perishe: and that we may perceiue euen before our eyes euidently, howe that punishment and plagues are the due rewarde for sinne,

Exod.20.5.
Exod.34.7.
Deut.5.9.
Deut.7.9.
Num.14.18
Nah.1.2.
Deu.28.16.
Eccl.17.12.
Luke.13.5.

God punisheth sinne vvith like sin.

God tempereth & frameth the
punishment, euen like vnto the
sinne: so that they do both agre
together as well in forme and
likenesse, as in proportion and
qualitye. As for an exãple, like
2.Sam.11.4 as Dauid defiled Vrias wife,
euen so were his wiues defiled
vnto him again. He caused V-
2.Sa.11 17. rias to be slain, and destroyed,
2.Sa.1[illegible].29. and therefore did his sonne de-
2.Sa.15.11. stroy his owne brother again,
2.Sa.16.6. and stirred a sedition & vproar,
2.Sa.17.1. and hunted and droue hys fa-
2.Sa.20.1. ther oute of his kingdome: so
2.Sa.21.1. that no man cã sufficiently ex-
2.Sa.24.15. presse the great misery and pu-
1.Chron. nishment, that Dauid and his
12.8. people suffered, for the shame-

full

full wickednesse and abhomination that he had committed. Nowe consider and wey, as it were in a true balance, ỳ righteousnes, which god requireth of vs on the one side, & again ỳ whole trade of our life, on the other side. If the generation of mankind had ben conformable vnto the lawe of God, and had not swarued from the same, it had bene altogether thorowly happy and blessed euermore, & shoulde neuer haue rotted and dried awaye, like the frute and flowers of ỳ field. But it swarued and fell away at the firste, euen from the beginning. Our first parents and progenitors did

VVis. 2. 23.
Eccl. 17. 2.
Gen. 3. 6.

did neglecte and despise Gods
commaundements, and so we
thorow their fall are corrupt &
infected, our reson, senses, and
vnderstãding blinded, and our
wil poysoned. We fele & finde
in vs wicked lusts and affecti-
ons, we seeke in the worlde lust
and pleasure, euen against the
holy word of God. And like as
if an asse were trimmed & dec-
ked in a Lions skin, and would
nedes be a Lion, yet hys long
eares, being alwaies vpward,
should easily descry & bewray
him: Euen so if we adourne,
garnish & set forthe our selues
with certain glorious beutifu
workes neuer so much, so that

no man cā say but that we are
vtterly innocent & vnculpable
in diuers and many poyntes:
yet notwythstanding we haue
filthy, vnclene & wicked harts,
full of securitie and neglect of
God, altogether geuen to the
loue of oure selues, and to all
maner of dissolutenesse. Nowe
therfore if we be assaulted and
visited with sickenesse, poucrty,
warre, sedition, we oughte not
to ascribe these thyngs, one to
the magistrate, another to the
preacher and minister of gods
worde, or to the faith and reli-
gion it selfe, and the thirde to
the elements and starres, or to
God in heauen hym selfe, as
though

though any of these were ỳ oc-
casion of any such plages.

Like as no man ought to ac-
cuse and blame the Phisition,
as though he wer the only oc-
casion of the corrupte humors
wythin the body, notwithstan-
ding that he hath brought and
driuen them out, ỳ a man may
euidently see & perceiue them,
but the misbehauor & vntem-
perate diet of the man himself
is the very right occasion, and
the only roote thereof: euen so
we oughte not to ascribe anye
blame or fault vnto God, if he
send vnto vs heauinesse, paine
and trouble, but to thinke that
it is a medicine and remedye

mete for our sinnes, and euery man to ascribe the very cause and occasion therof vnto himselfe and his owne sinnes, and to refer the blame to nothing else.

And this example did the holy men, our godly forefathers, in olde time shew, declare and leaue vnto vs, ascribig always the cause and occasion of the crosse, and of such heauy afflictions, as did happen in their time, euen vnto their own sins. As Daniel sayeth: By reason of our sinnes, & of the wickedDan. 9.5.
nesse of our fathers, is Jerusalem and thy people destroyed, euen of those that dwel aboute

vs.

Bar.1.13.
Bar.2.12.
Bar.3.1.
Ionas.1.2.

vs. For the which cause we
oughte rather to lament & be
waile, yea & to cry oute alasse
alasse, out, out vpon our sinnes
and wickednesse, then eyther
vpon any infirmitye, sickenesse
or vpon any other affliction o
tribulatiō, which we suffer by
reason of our sinnes.

For if we should waile, an
be heauy wout reason or mea
sure, when God doth nothing
but execute iustice and righte
ousnesse vpon his ennemies
what were it els but to misli
the righteousnesse of God, an
euen to loue that thing, whyc
God hateth? And what is thi
else, but only the very righte
ousnes

oulneſſe & goodneſſe of God,
whan he puniſheth, martireth,
and vtterly ſubdueth & deſtroi-
eth in vs, heere in this worlde,
his and our greateſt enemies,
that is to ſay, our ſins: Ther-
fore to ſorow & mourn without
meſure in the midſt of afflictiõ
and troble, is nothing els, but
to ſhew thy ſelfe a frende vnto
ſinne, which is thine and gods
higheſt enemy. Wherfore we
ſhould rather laude God, and
highlye reioyſe, not ſpeciallye
becauſe of the miſery & afflic-
ion, but in the righteous and
racious will of God. Righte-
us I ſaye, becauſe he puni-
eth ſinne. And againe graci-

C ous

cus and mercifull, forasmuche as he doth punish it much more easily, then we haue iustly deserued.

Chap. iii.

¶ All manner of troubles and afflictions, vvhatsoeuer they be, are alvvayes much lesse and lighter then are our sinnes.

Whensoeuer a man doth geue a small and light punishment vnto him that hath deserued muche greater, it is reason that he receiue & take it paciently. As one ỳ hath slaine and murthered a man, if he be but beaten and whipped out of a city or towne, he taketh it in good part, because he knoweth well inoughe, that he hath de-

serue

ſerued to be hanged. The holy
woma̅ Judith thinketh that all Iudit.8.17.
theſe tranſitory puniſhmentes
are much leſſe and far inferior
vnto our ſinnes and wickednes-
ſes. Wherefore if thou ſuffer
pouerty, ſickneſſe, or any other
aduerſity, conſider and thincke
with thy ſelf after this maner.
Well, thy manifold ſins haue
deſerued a thouſand thouſande
times more greeuous puniſh-
ment, more heauye ſickneſſe,
more horrible warre, and more
intollerable impriſonmēt. And
if all the miſeries of the world
ſhuld come together vpon one
heape vnto thee, yet thou haſte
deſerued much more: For thou

haſt wel deſerued the full pow-
er and tiranny of the deuil, and
eternal damnation, which not-
withſtanding God hathe kept
and takē from thee of his mere
mercy, only for Jeſus Chriſtes
ſake. Item, he that hath recei-
ued alwayes good and proſpe-
rous things, ought not to mar-
uel and wonder, if ſometime he
receiue alſo ſome miſfortune &
aduerſitye. Euen the childzen
of the world can ſay, that there
is neuer a good houre, but hath
alſo deſerued an euill. Now ſo
mercifull is God, that he ſuffe-
reth no man vpon earthe vnre-
warded with one benefite or o-
ther. As well before trouble as

after,

after, yea and also in the verye time therof, he geueth him many high and excellēt giftes and benefits, as wel bodely as gostly, corporall as spirituall.

As for hys benefites before trouble and affliction, we haue a notable exāple set before our eyes in Iob, which sayth: Seing we haue receyued muche goodnesse of God, why should we not be cōtent also to receiue the euil? likewise Plinie the second, being an heathen mā, as he wold comfort a frend of his, whose deare spouse & wife was departed oute of the worlde, among other things, he wrote after this maner. This oughte Iob. 2. 10.

to be a singular comforte vnto thee, that thou hast had and enioyed suche a precious Jewell so long a time. For .44. yeares did shee liue with thee, & there was neuer any strife, brauling or cõtention betweene you, nor neuer one of you once displeased ỳ other. Yea but nowe thou wilt say, so much the more loth and vnwilling am I to forbear and to be without her, seing I liued so long a time so quietly with her. For we forget soone such pleasures & commodities, as we haue proued and tasted but a little time onely. But to answer to this, take thou hede that thou be not foũd vnthanke-

full,

ſtill, if thou wilt onely wey and conſider what thou haſt loſt, & not remember howe long thou diddeſt enioy her.

And againe in the very time and midſt of affliction and tribulation, God geueth vs grace to conſider other good & proſperous things, which we haue and enioy ſtill: that thorow the remembrance and conſideration of them, oure ſmart & paine may be eaſed, mollified & mitigated. As for an example, thou arte a weake, impotent, and a diſeaſed man in thy bodye, but yet hathe God geuen thee reaſonable and conuenient goods and poſſeſſions to ſuſtain thee

with: or else if thou hast scarse-
nesse and lacke of goodes and
richesse, yet thou hast no lacke
of bodely health. Nowe, if we
will not set and wey the one a-
gainste the other, then are we
like vnto little children, which
if any man happen a little to
disturbe or hinder theyr play &
game, or to take any maner of
thing from them, they will by
and by cast away al the rest al-
so, & will fall on weping. Euen
so were it possible inoughe for
vs to doe likewise, whensoeuer
any misfortune should happen
vnto vs, to wax angri and dis-
pleased, and to haue no maner
of lust, nor desire to vse nor

to

to enioy that good, that still re-
maineth and is left behind. Be
it in case that thou were depri-
ued of all maner of bodily com-
fort: yet in thy brest and heart
thou hast the knowledge of Je- Esay.53.5.
sus Christ, which hathe redea- Rom.5.25
med thee oute of hell and dam- 1.Cor.5.7
natiõ, that was due vnto thee: Col.1.14
in respect of the which damna- 1.Pet.3.18
tion all plages vpon earth are Heb.9.12.
to be estemed, as one litle drop 13.14.15.
of water against the whole sea.
Besides this also thorow faith
thou felest a confidence and as-
surãce of euerlasting & eternal
ioy. As S.Paule doth wryte of Rom.8.18
the same, saying: I suppose ỳ
the afflictions of this worlde,

are

are not worthy of the glory ẏ
shall be reueled vnto vs. An ex-
ample haue we set before oure
Luke.15.19 eies in the prodigal and despe-
rate sonne, which did so hũble
and submit himself, that he de-
sired no more to be taken for a
Iohn.8.12 sonne, but to be put to labor as
a day labourer, and an hired ser-
uant, so that he might but only
remaine in hys fathers house.
Euen so whatsoeuer God sen-
deth, ought we to take pacient-
ly, so ẏ we may but only dwell
in the house of God, in heauen
with him euerlastingly. Now
if any man should thinke thus,
God dothe not punishe other
which haue committed much
more

more heinous sinnes, wyth so great and greuous plages and diseases as he doth vs: that wer vnreuerently and vnchristenly imagined of God. For what if thou thy selfe be more wicked then any other? But be it so ỳ other do liue more wickedly & licenciously then thou. What wottest thou, howe God dothe punishe them? The greatest & moste greuous paines and punishmentes are the inward sorowes, and secret punishments of the mind, which are not sene with the outward eye. And although they haue no speciall sorow nor singular greefe, that appeareth vnto thee, and thou

knowest not what God meaneth therby: yet oughtest thou (as a childe vnto the father) to geue vnto him honor, laud, and praise, ỳ he disposeth all things with such wisedom and in such order. And when he seeth time, he wil reward and consider all suche things, as haue been wrought and committed heretofore against his most right and iust lawes, according as they haue deserued.

Chap. iiii.

¶ All manner of afflictions are sent and come from God of a louing and fatherly minde towarde vs.

IT is not sufficient for vs to knowe, that all maner of afflictio

fliction commeth by the permis-
sion and sufferance of God, of
his iuste iudgement by reason
of our sinnes. For in extreame
temptations & in great necessi-
ties, these are the first thoughts
and imaginations that come
into our minds: forasmuch as
I haue greuously offended god
with my sinnes, therefore is he
displeased with me, and nowe
become mine enemy, and hath
cast his fauor from me. And if
we preuent not and shift away
such fantasies & imaginations
in time, they will make vs to
flie from God, to forsake him,
and to abhorre and grudge a-
gainst him: as Saul did, which

ima-

1.Sa.13.13. imagined and fully persuaded himselfe, ẏ God punished hym of hatred & displeasure against him. And therfore Sauls hart turned from God, and forsoke him, and so he began to hate & abhorre him, as a cruel tyrant. Wherfore vnto such poynts & articles, as are taught heretofore, this admonition doth also apperteine. We oughte to receiue with high thankfulnesse, whatsoeuer God of a fatherly and louing minde, and not of any indignation toward vs, sendeth vnto vs, whether it be to ẏ flesh pleasant or greuous. The Lorde God visiteth vs wͭ temporall and transitory miserye,

Tob.12.

euen

euen for the very carefull and fatherly heart that he beareth toward vs, & not of any hatred or indignation against vs. For God is reconciled, and at one with all Christen men, thorow his sonne, and loueth them, euē from the very grounde of hys hart. For the which cause, how so euer, or by what manner of mean it be that God punisheth & correcteth vs, he dothe it not because he hateth vs, as though he wold vtterly refuse and cast vs away: but of very pitie and compassion, only to receiue vs as his children, to keepe & preserue vs, to exercise & practise vs, to humble and to bring vs

Iob. 5.17.18 19.20.&c. Prou 3.12. Hosea.6.1. 1.Pet.4. 9. Iames.1.2. Heb 12.1.2 3.4.5 &c. Apoc.3.19.

downe,

downe, and to stirre and pricke vs forward, that prayer, faith, the feare of God, obedience & other vertues, may waxe & increase in vs, to his honor & our saluatiō. Testimonies for this
Eze.33.11. haue we first: As truely as I liue, I haue no pleasure in the death of the sinner, but that he turne and liue. Here now doth God swear that he doth punish not to destroy, but to allure, reduce and bring vs vnto repentance. Item. Whom the Lord
Prou.3.12. loueth, him dothe he chasten, & yet notwithstanding he hathe pleasure in hym, as a father in his childe. This is an euident testimony, that affliction, trou-

ble

ble and vexation are no tokens of the wrath and displeasure of God, but rather sure tokens of his grace, mercy and fauoure, wherby God assureth vs of his mercifull will & fatherly heart toward vs. Item: We know ỹ that vnto such as loue God, all things serue to the best. And a- Rom.8.28
gain: we are corrected and pu- 1.Cor.11.32
nished of the Lord, ỹ we should not be cõdemned w̃ the world. All this maist thou also marke in the whole story of Job thorowe out. Likewise, Ioseph Gen.37.28.
was solde of his brethren, & de- Act.37.9.
liuered vnto the Heathen of 10.11.&c.
very malice and enuie, by the prouocation and suggestion of

the deuil. But the moſt faithful God turned it to the profit and wealth, both of the houſe of Iſ-
Gen. 45. 4. rael, and alſo of the whole kingdom of Egipt. For ſo did Ioſeph himſelfe interpreate it. Again the church of Chriſt, that is to ſay ỹ Chriſten congregation, which is Chriſtes ſpouſe, muſt ſuffer vexation & affliction here vpon earth. But forasmuche as God loueth thys his ſpouſe of his ſonne, namely the congregation of the faithful, & mindeth to comfort her, and to be moſte beneficiall vnto her: therfore like as he hath raiſed vp Chriſt her bridegrom, head and king, from deathe, euen ſo

wil he also deliuer her from all
affliction, and geue her a ioyfull
victory of al such things, as do
oppresse her. But it is the in-
firmitie and fault of our weake
eyes, that we cannot espie the
mercifyl and louing goodnesse
of God, in and vnder the rodde
and scourge. Whansoeuer we
are visited with affliction and
misery, it is our duty in deede,
first to acknowledge & remem-
ber our sinnes, & againe to con-
sider the yoke and bands of the
deuill for sinne: but we ought
not to iudge & imagin of suche
affliction according to the pur-
pose and wil of the deuil (as he
of a malice and a mischeuous

mind, that he beareth vs, mindeth toward vs, which seeketh continually nothing elſe, but ẏ vtter deſtruction and confuſion of all mankinde) but rather we ought to eſteme and conſider of all ſuch troubles & afflictions, according as God meaneth, & ſo receiue them, which of hys mere goodneſſe turneth them to our wealth and profite, working and finiſhing therby oure perfite ſaluation.

And where ſoeuer the heart cannot conceiue thys comfort, that God correcteth and puniſheth for very merciful fauor & loue toward vs: there of neceſſity muſte the temptation and

grefe

grefe be much the greater, and the party at length fall to vtter desperation.

Chap. v.

¶ That onely God for Christes sake, and that of very mercy, loue, and fauoure, doth correcte and punishe vs.

The very righte and onely cause of the mercifull and fatherly will of God towarde vs, haue we in the only merits of Iesus Chriſte, vnto whome we ought to lift vp our heartes toward heauen, and to beholde and consider him w̄ our minds continually, after this manner. Our sinnes and misdeedes deserue hunger, dearthe, warre, pestilēce, & al maner of plages.

Esay.53 4 5. 6.7.8 &c. Iohn.1.29. Iohn.3.16. Rom.5.6.7. Rom.6.3. Rom.8.1. 1.Cor.5.7. Eph.2.5. Col.1.14 Col.2.13. 1.Pet.3.18. Iohn.4.9. Heb.9.12. 1.Cor.1.30.

Nowe hath Christ raunsomed and made ful satisfaction for al the sinnes that we haue cõmitted. He hathe redeemed, paied, discharged, and made harmles vnto vs all our misdeedes with his bitter death, victories, and resurrection, and hath satisfied his fathers righteousnesse, as S. Paule doth testify very comfortably, saying: Iesus is become and made vnto vs oure wisedom, oure righteousnesse, our satisfaction, and our redẽption. So that now if afflictiõs hurte vs only by reason of oure sinnes, and our sinnes be satisfied and discharged thorow the death and passion of Iesus, thẽ must

must it nedes folow, that al our
afflictions also are likewyse
harmlesse vnto vs, and can not
hurt vs. Yea Christ, with, and
thorow his passion, and afflic-
tion, hath blessed and sanctified
all maner of afflictions, ẏ they
all shuld serue and redound vn-
to all faithfull Christians for
their greatest wealthe, by the
ordinance and prouision of god
their heauēly father. He is the
true Physition, which after he
perceiued, ẏ affliction did feare
vs, toke vpon himselfe to suffer
al maner of trouble, yea ẏ most
greuous sorowes and extremi-
ties, because he would set & ap-
point a certaine measure & end

vnto our sorowes, & also blesse and sanctify, yea and also make pleasante and delectable very death it selfe vnto vs. Oh if we could fele, behold and consider the heart and minde of Christ, whan he did willingly hange vpō the crosse, and suffred him selfe so cruelly and painfully to be tormented and punished, for no nother cause, but ẏ he might vtterly take awaye the whole strēgth of all our sinnes, sorow, and death, and destroy hel, that none of them shoulde hurte vs. And againe, that he tasted and dranke of the cup before vs, ẏ we being sicke & weake, might the rather drinke and tast of it

after

after him, forasmuche as no e-uil mishappened vnto him ther of, but immediatli rose vp agai from death. Oh, if ỳ knowledge and remẽbrance of this might remaine in our harts vpright, and shine cõtinually before vs. Then should we neuer sinke or fainte, nor yet despaire of the mercy and goodnesse of God, although we should laboure in neuer so dangerous and gree-uous battell, and thoughe we our selues should tast and feele the due punishment, that oure sins haue deserued: then should we be able to stande stiffely a-gainst the gates of hel. And all manner of sorowe, heauinesse,

temptation, feare, and misfor-
tune, should thereby be vtterly
consumed & swalowed vp. And
euen this is the highest & most
speciall comfort that euer was
heard or red of from the begin-
ning of the world. He is only a-
lone sufficient (if we consider
him and take holde of him as
we should do) to plant & grafte
suche a minde in vs, ỳ we shall
not only not sorow nor be hea-
uy, but also triumph, & reioyce
in and of our misery and afflic-
tion, as Paule triumpheth ex-
cellently and highly. Wher he
saithe: if God hath not spared
Rom.8.3. his only sonne, but hath geuen
him vp for vs all, howe shoulde
he

he not geue vs all things wyth him: What make we thē with our vaine fearfulnesse, care, sorow and heauinesse: Wherfore (if we wil be right christians) we must with all thankfulnesse set forth, extoll, & magnify thys excellent, infinite, and heauenly grace and benefite of God, and the high and singular comfort, which we haue by Christ. For all they ỳ lacke the knowledge of the benefite that we haue by Christ, and refuse this excellēt and high treasure, whether they be Iewes or Heathen, Mahomets or popish, they can not be able to geue any true, perfit, or hollsome cōforte, either to them

selues

selues or to anye other in anye maner of feare or doubt of the conscience, or in anye other affliction and necessity. So long as they are quiet and safe, and neither feele nor consider the paine of deathe, or anye other greefe or necessitye, they maye wel liue securely and boldly wout any maner of fear, but whē the euill houre once commeth, that the weather changeth a litle, that either, thorowe the reuelation & opening of the lawe they fele & perceiue the wrathe of God ouer them, or else thorowe the manifest and euident tokens and preaching of ỹ iust punishment and vengeance of

God,

God, & thorow the present task of some plages, they are sodenly taken and striken with fear, than dothe all their wisedome, counsel, and pollicie, wherwith to withstand any such euill, vterly faile them, and sodenli deceiue them. Then flie they frō God, and can not tell whether to run, or where to hide themselues. And howe small so euer their temptation or plague is, their heart is dashed & as sore afraide (as Moses saith) of the noise of a leafe, as of a thonderclap. And with such maner persons the whole trade of their former life, with al their labor, trauaile, and affiance in their super-

Leu. 26. 6.
Prou. 28. 1.

superstitious seruing of God, and in their hard and straighte life, is vtterly lost and spent in vain. Yea what comfort soeuer they haue sought beside Christ, it is al nothing else, but an augmentation of theyr sorowfull fear, and a training of them towardes desperation. So that without and besides the Lorde Iesus, there is no maner of cõfort, aide nor succor at all to be loked for.

Mat.1.21.
Act.4.12.
Phill.2.8.

Chap. vi.

¶ Similitudes and comparisons, declaring howv, and after vvhat maner God doth plage and chasten vs of very loue, mercy, and fauoure tovvardes vs.

When as almighty God for the merites of his son, not

of

of any irefull minde or displeasure, but of a good will and louing heart towardes vs, do the correct and punishe vs, he may be compared and likened vnto a father, a mother, a maister, a Phisition, an husbandman, a goldsmith, and suche like, after this sense. Like as the natural father, first teacheth hys deare beloued childe, and afterwarde geueth hym warning and monition, and thā correcteth him at last: euen so the eternal God assayeth all maner of wayes wᵗ vs, which are wel growen and olde in yeares, but yong & tender in faithe. First he teacheth vs his wil thorow ẏ preaching

of

of his worde, & geueth vs warning. Nowe if so be, ỳ we will not folow him, than he beateth and gierketh vs a little with a rod, as somtime with pouerty, sometime with sickneſſe & diſeases, or with other afflictiõs, which ſhould be named & eſtemed as nothyng elſe, but chyldrens roddes or the wandes of correction. Now if ſuche a rod or wand will not helpe nor doe any good, than taketh ỳ father a whippe or a ſticke. As in caſe hys ſonne waxeth ſtubborne, & will ſpend his mony and thryft wantonly and riotouſly at the tippling houſe with euill company, than commeth the father

and

and pulleth him out by ỹ haire of his head, bindeth his hands and feete, and beateth him till his bones cracke, and sendeth him into prisone, or banisheth him out of the coũtry. Euen so whan we waxe obstinate and stubburn, & care in maner neither for woꝛds noꝛ for stripes, thẽ sendeth God vnto vs moꝛe heuy and vniuersal plages, as: pestilence, dearth, sedition, vproꝛ, casualtye of fire, murther, warre, losse of victoꝛy, that being taken of our ennemies, we are led away prisoners & captiues. &c. All this he dothe, to feare and to tame vs, and as it were with violence, to dꝛiue &

to force vs, vnto repentãce and amendment of our liues. Now truth it is, that it is against the fathers will to strike his child, he wold much rather do him al the good ỳ euer he coulde. But thorow long sufferance, and ouer muche cherishing, the children ware rude and forget all nurture. Therefore doth he punish them, but yet in the mids of all his anger & punishment, his fatherly hart breaketh out. In case that he putteth his son away from him, for some greeuous fault, yet he sendeth hym not away altogether comfortlesse, but geueth him some garmentes, and some comfortable

words,

woꝛdes, & ſo ſendeth him from hī, not to remain foꝛ euermoꝛe in banilhment, but when he is once a litle hūbled, meekened, and amended, to turne home a-gaine. And this is onely the fa-thers mind to turne and keepe from his ſonne all ſuch things as might hurte & deſtroy him, & neuer minedeth to caſt away oꝛ vtterly to foꝛſake his childe. Euen ſo certenly, when God ſendeth miſery and affliction vpon our necks, ther lieth hid-den vnder that rod, a fatherly hart and affection. Foꝛ the pe-culiar and naturall ꝓperty of God is to be louing and frend-ly, to heale, to helpe, and to doe

good to his children, mākinde.
Gen.2.15. Adam and Eue when thei wer put into paradise, wer they not plentuously endued w̄ all good
Gen.3.6. things? But they could not or-
Eccl.15.14. der nor vse thē rightly, as none of vs all can, but assone as we haue al things at pleasure, and lacke nothing that we coulde desire, then forthwith ware we both negligent and slouthfull. And therefore God sendeth vs euill, that he may doe vs good, and yet in the middes of all afflictiō and punishment, he sendeth some mitigation, comfort and succor. And we may take exāple by our foresaid first parents Adam and Eue, whē as

God

God was fully determined vp-
on the very poynt to exclude &
banishe them out of paradise:
First he clothed them against
the frost & violence of the wea-
ther. And he cõforted them al-
so with the promesse of ỹ bles-
sed sede, which maketh all ma- Gen.3.15.
ner of affliction, not only easye
and harmlesse, but also holsom
& profitable vnto vs. And thys
same nature doth the immuta-
ble God neuer chaũge, but ke-
peth it continually, he will not
vtterly forsake vs, but only suf-
fer vs a little to smarte for the
sinnes that we haue cõmitted,
and so preserue vs from sinne
afterward that we run not into

1.Cor.11.32 the daunger of eternall paine.
Furthermore, be it in case, ỳ the father hathe two sonnes, wherof the one behaueth hymselfe wickedly, and yet hys father punisheth or correcteth hi nothing at all, the other for the least fault he dothe is taken vp and correct by and by. What thing else is the cause of this, but that ỳ father hathe no hope of amendment at al of the one, and therefore mindeth to putte him clerely from his heritage, and to geue him no part thereof. For the heritage perteineth wholely vnto that sonne, that is chastned and corrected. And yet the same yore sonne, that is

thus

thus chastened, thinketh in his mind that his brother is much more happi then he, forasmuch as he is neuer beaten nor striken. And therfore he sighs and mourneth by himself, and thinketh thus: Well, my brother doth what he will againste my fathers will, and wythout his leaue, and yet mi father geueth him not one foule word, he sufereth him to take his plesure, and to runne where he wil: and towards me he sheweth not so much as a good loke, but is euer in my top, if I doe but loke awry. &c. Here now maist thou mark the folishnesse and ignorance of the childe, which hath

respecte only vnto the present greefe, and neuer remembreth nor considereth what is reserued and kept in store for hym: euen such thoughts and imaginatiõs haue Christen men and wemen also, when as they suffer muche tribulation, and see on the other side howe prosperously it goth with the wicked & vngodly sorte. Wheras they ought rather to comfort them selues, with the remembrance of ỹ heritage, that is reserued for them in heauen, which appertaineth vnto them as good and vertuous childrẽ. As for the other that hop and spring, make merry, & take their pleasure

sure now for a while, they shal-
be depriued of ỹ heritage euer-
lastingly, as straungers, & shal
haue no parte therof. And this
proueth S. Paul, wher he saith:
my sonne, feare not when thou Heb. 12. 5. 6
art corrected of the Lorde, but 7. 8. &c.
receiue his punishment thank-
fully, and with a good wil. For
whom so euer the Lord loueth,
him doth he chastise and punish
and scourgeth euery child that
he receiueth. Now if ye be par-
takers of correction, than doth
God offer and shewe him selfe
vnto you as a father. And if all
those that be children, be cor-
rected, and ye without correc-
tion, are ye not than bastards,

& not children: In these words doth S. Paule euidently compare and liken the punishment of the Lord vnto the correction of a natural father. And whom shuld not these words make to tremble and quake wheras he sayth: those are bastardes, and not right and lawfull children, which are not punished. And againe, whom shoulde not this thing reioyse & comfort, wheras he saith: they that are punished are children. Wherefore althoughe the almighty Lorde sheweth himselfe displeased w̄ vs, it is nothing else, but a displeasure of a most kind and louing father, which seeketh not

our

our destruction & vndoing, but only our reformation, amendement and welth. Geue ouer thi self therfore paciently vnto the wil of God, thy faithful father. Reioyse in the correction of ỹ Lord, forasmuche as thou arte sure and certaine thereby, that he beareth a gracious, and a fatherly heart, minde and wil towardes thee. Furthermore, God is also in this behalf compared to a Mother. The mother feedeth and norisheth the childe, and all the good she can do vnto it, that doth she, euen of a tender and motherly heart. And yet, thorowe the frowardnesse & vnrulinesse of the child,

is

is shee sometime so moued and prouoked, that shee is angri wᵗ it, chideth it, rebuketh it, and beateth it. Euen so were it the very nature and propertye of God, to suffer no maner of misfortune to happen vnto vs, but yet thorowe our manifold sins he is prouoked to punishe and chasten vs. Nowe as little as the mother denieth, forsaketh, or geueth ouer ẏ child, though shee be angry with it and displease it: Euen as little dothe God forsake or geue ouer vs in our nede and necessity, misery, and affliction, though he seeme neuer so much to be displeased wᵗ vs. Scripture for thys haue

we:

we: If a mother can forget her childe, than may I also forget thee sayeth the Lord: but if she should forget her childe, yet wil I not forget thee. There is neuer a scholemaster, nor handie craftes man, which taketh any scholer or prentice vnto him to teache, but he will make these conditions with him expressly, that the lad shall not be selfe willed nor stubburn, nor folow his owne braine and mind: but with all possible diligence shal marke and take hede vnto that which his maister teacheth hi. And if he will be negligent or play the trouan, and not geue himselfe vnto his businesse as Esay. 49. 15.

he

he ought to do, If he being his master, should beat and punish him therfore, that he be contēt to take it pacientlye and wyth a good will. Nowe, the master doth not correct and punish his scholer or seruaunt for any intent to hurt him, or for ani malice and euil wil towards him, but only that he should learne better afterward, be more diligent & take better heede. Euen so likewise Christ receiueth no scholler or disciple vnto him, but he maketh cōditions with him moste necessary for euery Christen mā, which are expressed in Mathew. The worde of God ought to be the only rule,

Mat. 16. 24.

wher-

wherby we should be ordered: but we had rather to folow our owne head and our own brain: by the meanes whereof ofte times we goe awry & misse the right way, and therfore the heuenly scholemaster knappeth vs on the fingers, til we apprehend and learne his will more perfectly. Likewise the Phisition or surgen must cut away and burne out the rotten and dead flesh with his iron and instrument, that the whole body be not infected and poisoned, & so perishe. Euen so dothe God sometime plage oure bodies sharply & greuously, that oure soules may be preserued and

hea-

healed. And howe depe so euer God thrusteth his yrō into our flesche and bodies, he doth it only to remedy and to heale vs. And if it be so that he kill vs, than wil he bring vs to ỳ right life. The Phisitian in making of his triakle, occupieth Serpēts and adders, and such like poyson, to drive out one poison with another: euen so God in afflicting and correcting of vs, occupieth and vseth the deuill and wicked people, but yet all to do vs good withall. As long as the phisition hath any hope of the recouery of his paciēt, he assayeth all maner of meanes and medicines with him,

as

as well sower and sharpe, as swete and pleasant. But assone as euer he beginneth to doubte of his recouerye, he suffereth him to haue and to take all maner of things, whatsoeuer the pacient himself desireth. Euen so the heauenly Philition, as long as he taketh vs Christiās for his, and hathe any hope to recouer or to heale vs, he restraineth vs from our will, and will not alwayes suffer vs to haue what we most desire, but assone as he hath no more hope of vs, and geueth vs ouer, than hee sufferеth vs for a time to haue and enioy all oure owne will and pleasure. This simili-

tude and comparison is taken out of the fifth chapter of Job: If the Lord God doth wound, than doeth his hande heale againe. &c. Furthermore, whan the horsse breaker geueth vnto a lustye freshe yong horsse, too much of the bridle, he is wilde and wãton, and goeth not well as he should do, and by chance in a slippery and sliding place he might fall headlings ouer & ouer. Euen so if our creator & maker shoulde suffer vs ouer much, and geue vs too large liberty, we shuld sone waxe wild and proud therof, and it might happen, that we should vndoe and destroy oure selues, there-

fore

fore he greueth vs a sharpe bit in our mouths, and helpeth vs to bridle, and to tame our flesh, that ỹ noble and precious soule perishe not. Againe, like as the carter or foore mã yerketh his horsse with the whip, and striketh them sharply whan they wil not draw nor go forwarde, and yet fauoreth and spareth them also, that he may enioy them the longer: Euen so God striketh and whippeth vs, whã we doe not right as we should doe, and yet neuertheless spareth vs, and will not make vterly an end of vs. Like as the pore shepheard also, whan hys folish shepe stray abrode in the

wilde wilderneſſe among the Wolues, dryueth them from ſtraunge wayes into the right way, & hunteth them into their ſure ſhepefold, where they mai be in ſafegard: Euen ſo we like wiſe, forasmuch as we mix our ſelues ofte times among the worldlings, & haue felowſhip with thoſe that are ennemies vnto our Chriſten and true religion, therfore God commeth vnto vs, and driueth vs wyth ſorowe and repentance from them, that we ſhould not be deſtroyed and periſhe together wᵗ them. The herdman wil ſuffer ſuche calues, as are appoynted to the ſlaughter, to runne and

ſpring

ſpring about in the paſture at pleſure, and againe ſuch as are reſerued to labor, are kept and vſed vnder the yoke: Euen ſo almighty God doth ſuffer and permit vnto thoſe vngodly perſons, whoſe deſtruction is at hand, to haue all pleaſure and luſt vpon earth, and to fulfill & accompliſh their pleſures and deſires, but the godly, whome he will vſe to his honor & glory, thoſe keepeth he vnder the yoke, and reſtraineth them frō the pleaſant luſts of the world. A wiſe and ſkilful huſbandmā doth not caſt nor ſow his ſeede in a field or ground, that is not broken, plowed and tilled as it

ought to be, but he spāneth hys oxen, and goeth to the field, and casteth vp the earth wyth hys plowe share, and so tilleth and harroweth it, and than first of all he soweth it, that if any rain fall, the sede may be saued, driuen into the earth, & take holde and waxe therin. Euen such an husbandman is God, & we are his tillage. And he bestoweth not his spyte & truth vpon such as are wilde and past all feare of God. Moreouer, like as the gardener hedgeth hys garden roūd about, and fenseth it wyth thorns & briers, that no beasts nor noisome cattel hurt it: euen so God defendeth, keepeth and pre-

1. Cor. 1. 7.
VVis. 1. 5.

preserueth vs from euill com-
pany, and from all manner of
sinne, thorow thornes and bri-
ers, that is to say, thorowe the
crosse and afflictions, as Osee
sayth: I wil beset their wayes Osee.2.6.
with thornes, and theyr foote
pathes wil I hedge. Ik ỹ gard-
ner cutte of the knobs, and the
croked bowes from the trees
in his gardē, and loppeth them
a little, yet as long as the rotes
remain, the trees are neuer the
worse, but ware neuertheless,
and bring forth frute. Euen so
doth God lop & hewe the crab-
by olde Adam with the crosse,
not to ỹ intent to hurt or harm
vs, but to kepe vs in awe, and

to teach vs godly maners. And surely as long as the roote of faith remaineth w̄ vs, thoughe we be spoiled and destitute of all richesse, and of all maner of worldly and bodely comforte, yet shall we bring forthe good frutes to the higher honor and glory of gods holy name. Christen mē without the crosse are like vnto grapes, which hang vpon the vines, and haue the fruition of the open aire, and remain stil vpon the stocke vnfruteful, and no man is the better for them. Wherfore ỳ heauenly vine man bryngeth the Christians vnto the wineprres, where thei are beaten, pressed, stam-

ſtaped and broken, not to theyr deſtruction, but that they may be deliuered from the corrupti-on & infection of worldly luſts, & may bring forth ſwete wine, and beare pleaſant frutes. The Goldſmith caſteth a lumpe of gold into the ouen and into the fire, not to conſume it away w̄ the fire, but to purge it frō the corruption that is in it, & that all that hangeth about it, and is no gold, ſhuld be burnt awai with the fire, and conſumed vn-to aſhes. Euen ſo is God the goldſmith, the world the ouen, affliction the fire, the faithfull Chriſtians the gold, & the filth and corruption is ſinne. Now

wil God purge & makè cleane
those that belong vnto him frō
all maner of blots, blemishes &
corruptiō, and make them glo-
1.Pet.4.11. rious and beautifull vnto him.
The free mason heweth ỳ hard
stones, & heweth off, heere one
peece, and there another til the
stones be fitte and apte for the
place where he will laye them.
Euen so God, the heauenly fre
mason, buildeth a christē chur-
che, and he frameth & polisheth
vs, which are the costly & pre-
cious stones, with the crosse &
affliction, that all abhominati-
on and wickednesse, which doe
not agree vnto this glorious
building, might be remoued &

taken

taken out of the way. Againe, as the dier, blecher, or the laundresse washeth, beateth, lõpeth and clappeth the foule, vnclenly and defiled clothes, that they may so be white, pure, & clean: Euen so dothe God sometime handle and deale with vs, to make vs pure and cleane. Dan. 11 32.

Chap. vii.

Trouble and afflictions do serue to proue and to try vs vvithall.

TRouble and afflictions do proue, try, instruct, confirm and strengthen the faithe, prouoke and stir vp prayer, driue and force vs to amendment of life, to the feare of God, to mekenesse, to patience, to constancy,

ſtancy, to gentleneſſe, to ſobernesſe and temperancye, and to all manner of vertues, and are the occaſion of exceding muche good, as well trãſitory as eternall, in this worlde as in the worlde to come. By affliction & trouble will God proue and aſſay, marke and ſpie, how depe thy heart hath entred w̃ God, howe much thy faith is able to ſuffer & to beare, whether thou canſt forſake, both thy ſelfe and al other creatures in the worlde for his ſake. In ſumme to be ſhort, he wil try how thou wilt behaue thy ſelf̃, when he taketh vtterly from thee, and out of thy ſighte that, wherein thou moſt

Mat. 10. 22.
Mar. 8. 34.
Luke. 9. 23.
Iohn. 12. 29

moſt delighteſt, and haſte any pleaſure vpon earth. God knoweth well inough before, how thou wilt take it, and behaue thy ſelfe: but he wil ſhewe and declare to thy ſelf and to other alſo, what is in thee. For ofte times people do ſo extol a man and make ſuche boſt of him, to be the wiſeſt, moſte circũſpect, manly & honeſt man in a country. &c. but whan the time of triall cometh, there appeareth no ſuche thing in him, as was thought and loked for. A man can not learne to knowe a luſty and a ſtoute man of warre in ỹ time of peace, but beſt of all in the time of war, when the cruell

ell and fierce ennemies doe in-
uade and assaulte his captaine.
When a great tempest ariseth
in the sea, then doth it appeare
whether the shipmaster be cū-
ning in ruling the sterne or no.
Againe, those are the most ho-
nest and most chast matrones,
which being sore tempted, as-
saulted, and prouoked vnto wic
kednesse, do neuertheless kepe
their spouse faith toward they
husbandes vndefiled. Euen so
can no man knowe nor proue
perfectly, howe the Christen
church kepeth her spouse, faith
& fidelity towardes her spouse
and bridegrome Iesus Christ,
vntill such time as Antichriste

assal-

assaulteth and tempteth her w̄
false doctrine, tiranny, and per-
secution. Suche trees, as haue
strong and depe rotes, and suf-
ficient naturall sap, can no vio-
lent heat of the sunne hurt nor
harme. But suche as are felled
and cutte downe, are sone dried
vp with the heate of the sunne,
like as the grasse also that is
mowne downe dothe soone wi-
ther. Euen so likewise suche
faithfull persons, as are rooted
in Christ Jesu, can not troubles
nor afflictions hurt, they grow
and ware grene notwythstan-
ding: but the vnfaithful do be-
tray themselues, & shewe what
they are, assone as they see any
heat

heate of trouble or persecution comming. With one flaile are bothe the stalkes and eares of the corne beaten, and also the corne it selfe thrashed and purged out. Euen so with one maner of trouble & affliction, are the faithfull purged and prouoked to pray vnto God, and to laud and magnify him, and the vnfaithfull also to murmur and curse: and so are they both tried, proued & known. When the corne is thrashed, the kernel lieth mixed among the chaf, and afterwarde are they disseuered a sonder with the fan or windle. Euen so the people in the church doe first heare the preaching

By affliction and trouble is the godlye knowyn from the vvicked.

preching of Gods word. Now some stumble, repine, and are offended at it, and other are not offended, and yet they dwel together, one with another: but when they are fanned or winnowled, and when the wind of trouble & affliction beginneth once a litle to blow, then is it easy to sunder and to know the one frō the other, the faithfull from the vnfaithfull.

Art thou pure corne? What needest thou then to feare, eyther the flaile or the wind? In the threshing and in the wind thou shalt be deliuered & sondered from the chaffe, and shalt be made more pure then thou

waſt before. Let them feare & are chaffe, which are not able to abide the wind, but muſt be blowen away, and ſo caſt oute for euer.

A rotten and an olde weake houſe ſtandeth a while for a time: but aſſoone as a winde commeth & blowcth, it appeareth vnto all men how feble the foundation and ſtay of it was. Euen ſo are there ſuch Chriſtē men without ground or foūdation, which as lōg as al things go wel and proſper with them, they are good Chriſtians: but in the time of trouble and perſecution, their diſſimulation is knowen, and breaketh out.

Diſſimulation is knovven in time of trouble.

As

As gold is tried in the ouen, wherein it is molten, euen so hath god tried & purged them. Now, if thou be golde, what needest thou to feare the fire, which doth more profite, then hinder or hurt thee?

VVis. 3.6. In mans misery appeareth Gods mercy.

To this purpose dothe thys true prouerbe serue: In neede dothe a man try, which be his frendes.

In neede and necessitye, a freende is knowen truly.

Examples: almighty God did tempt and proue Abraham and bad him offer vp & kill his only son. Then was Abraham in a great distresse, perplexitye and heauinesse, he had rather haue lost al his goods and possessions, & all that euer he had

Gen. 22.2.

vpon earth, then that he should so slay his dear sonne. But yet though it were against nature, and an vntollerable thing, yet he caried his sonne forth three dayes iourney, to kill him with his owne hands: he ouercame his flesh by faith, and would be obedient vnto God. Than said God vnto him, now I know ý thou feareſt God, and haſt not ſpared thy only deare ſonne for my ſake.

The enſample of Abraham is a doctrine for vs.

Gen.22. 12.

And Moiſes ſayth: remember all the wayes thorowe the which the Lord thy God hathe led and guided thee theſe forty yeares in the wilderneſſe, because he would chaſten & proue thee,

Deut.8.2.

The feare of God is in that man that is vvholely bent to do his vvil.

thee, that it might appear, and be knowen what was wythin thy hart, whether thou wouldst keepe his commaundementes or no.

Set Pharao and Dauid together, the one against the other, two notable kings. Pharao perseuereth and continueth obstinately, stubbornly & peruersly in his wicked purpose, notwithstanding the manifold plages that did fal and lighten vpon him. Contrariwise, howe sone did Dauid geue ouer, and breake out with all mekenesse, submission, patience, and acknowledging of his whoredō, when as he fled from Absalon,

Exod. 7. 3.
Exod 8. 32.
Exod. 9. 1.
2. Sa. 16. 10

Shimei rebuking and reuiling him most shamefully.

Iob was striken with many greeuous sores, that there was nothing sound or whole in him, from the soole of his fote to the top of his head: not that he had deserued such heauy punishmēt more then other men, but that God would declare to all the world, his pacience and faithfulnesse. But his wife did than shewe her weake faith and corrupt nature.

Iob. 2 7.

Math. 26. 70. 71. 72. Marke. 14. 68. 70. 71. Luke 22. 57. 58 60. Iohn 18. 25. 27.

Who was more faithful and more feruent than Peter? And yet he denied & forsoke Christe before a simple woman. Who ought not therfore to feare him

selfe,

selfe, except he hath before in ỹ triall bene found faithfull, stedfast, and constant. To be faithful is the onely gift of God.

In like maner daily experience teacheth vs to know the faithfull and vnfaithfull a sonder in persecution and affliction. There are some that cleaue to the gospell for a time: but whan they see, they can not attein that they sought and loked for, than they forsake it, & fall from it againe, yea, and in the time of temptation they fall to blaspheming of the holy gospel. But the godly, which haue it fixed in their heartes, stande stedfastly by God bothe in life and death. Math. 13. 21 Mar. 4. 17. Luke. 8. 14. Note vvel this sentence.

CHAP.

¶ Trouble and affliction do helpe and further vs to the knowledge of our selues, and of God also, and specially to wysedome.

BEsides this, it is a profitable and a good thing for a man to know him self wel. Felicity and prosperity blindeth a mã, but when he is vnder the crosse he beginneth to marke the frailnesse of his body, the vncertenty of his life, the feblenesse of his vnderstanding, the infirmity and weaknesse of his owne strength and power. He shall spy and perceiue how far he is entred in the way of vertue, howe the matter standeth betwene God & him, whether he be a champion of Gods or of

Aduersity maketh a man to knowe the vncertenty of this vworlde.

of the deuils. For a man thinketh himselfe ofttimes to be wel grounded and stablished, but in the time of temptatiō he feleth howe lightly & easily he is tossed and turned of euery blast of the winde. Item, by affliction and misfortune God will put thee in remembrance, how many thousand perils are yet hanging ouer thy hed, which shuld lighten and fall vpon thee, if he did not kepe and preserue thee from them. And the same God sayth thus vnto thee. The wicked enemy, with an innumerable & infinite heape of all euils and mischeefes, dothe assaulte thee and lay watche for to sub-

Man is best knowen to himself in aduersity.

VVe haue a better keper then oure selues.

Trouble and affliction is a meane to prouoke vs vnto the righte knowledge of God.

due thee, & to swalowe thee vp, but I haue appoynted him hys bounds, ouer the which he can not passe. The longer thou art vnder the crosse, ỳ better maist thou learne all the vertues and goodnesse of God. At hys iuste iudgement and straight iustice wherby he sheweth his wrathe & displeasure againste the wicked and vngodly, & sendeth vpon their necks terrible plages, and the obstinate and vnrepentante he condemneth eucrlastingly.

The infinite powver of God.

Item hys infinite power, wherby he can helpe and comfort thee, in most extreme misery and necessity.

Item

Item his vnmutable truthe, wherby he doth faithfully perfoꝛme all his pꝛomises, & bꝛingeth to pas al his thꝛeatnings. His vnmutable truthe.

Item his exceeding mercy & free grace, whereby he pꝛeuenteth all euil toward vs, and wil not suffer vs, to be caughte and oppꝛessed with ani missoꝛtune. His mercy.

Item his eternal and euerlasting pꝛouidence, whereby like a father he taketh charge and care ouer vs, and gouerneth all things most wisely. His eternall & euerlasting prouidence. 1. Pet. 5. 7.

Item his glozy, magnificẽce and laudes foꝛ the foꝛesaid vertues, which do shine most clearly in affliction & aduersity. Foꝛ the which cause S. Bernarde wyꝛ-

wyteth thus: wherby doe we know that he, that dwelieth aboue, is amõg vs here beneth: Forsothe by this ỳ we do sticke in trouble and afflictions. For who coulde be able to sustaine, beare and abide them wythout God:

To learn vvisdom in aduersitye.

A man hath nede at all times of wisdom, circumspection, prudence and soberneſſe. Like as prosperitye shutteth & blindeth the eyes of men, euen so dothe aduersity & trouble open them.

Like as the salue, that remedieth the diseaſe of the eyes, dothe first bite and greeue the eyes, and maketh them to water, but yet afterwarde the eye

sight

sight is clearer and more sharp then it was: Euen so trouble & affliction do greue & vexe men wonderfully at the first, but afterward it helpeth, and lightenech the eyes of the minde, that it is afterwarde more reasonable, wise, and circumspect. For trouble bringeth experience, & experience bringeth wisedom. Eccle.34.9
The rod and punishment doe Prou.29.15
bring wisedom. And of this did these prouerbes first spring vp: the more plentifull lande, the more folish and wicked people. And againe: aduersity causeth men to looke well and farre about them.

Item: there is no man wise,

but

but with his hurt and losse.

Item, ỳ man may wel learne to swim, which hath the water at his mouth.

Dauid saith: O Lord, howe good and profitable is it vnto me, that thou haste chastened & hũbled me, that I might learne thy righteousnesse & thy commaundements.

¶ Trouble and afflictions do helpe and further vs to the right knowledge of oute sinnes, and to perfite sorowe and repentance for them.

The knowledge of our owen corruptiõ, is the waie to repẽtance.

GOd requireth, ỳ the knowledge of oure poisoned and corrupt nature, & of the wrath of God, should ware & increase in vs, whereby we mighte conceiue

ceiue an harty ſorow and repẽ-
tance for our ſinnes, and ſo dai-
ly amend & ware better. Now
trulye it is that in our heartes
naturally ſticketh a roughe ſe-
cureneſſe & recheleſneſſe, wher-
by we do little regard & eſteme
the inwarde filthineſſe of oure
hearts. And ſpecially when we
feele no maner of taſte of the
croſſe and affliction, we do not
conſider ỹ miſerable wretched-
neſſe of our ſinnes nor the iuſt
iudgement of God, and the ter-
rible puniſhmente due for the
ſame. But whan the hande of
God dothe humble and plucke
downe ſome ſpecial perſons or
an whole congregation, then

VVhan vve be in proſperity, than are vve in danger of greateſt miſery.

re-

remember we the greatneſſe & heauineſſe of ſinne, that Gods wrathe and indignation is not too ſore, without ſome ſpeciall and moſt iuſt cauſes.

And then breake we out into ſuch wordes as theſe. O Lord, we haue deſerued theſe plages a thouſand wayes. O good and moſt iuſt God, thou rewardeſt the miſdeedes & tranſgreſſions of the fathers in the children, if they folow their fathers ſteps, euen vnto the third and fourthe generation.

Happy is that man that maketh this confeſſion.
Exod. 20. 5.
Exo. 34. 7.
Num. 14 18
Deut. 5. 9.
Deut. 7. 9.

Like as the hard copper and tinne doe melt in the fire, euen ſo in trouble and affliction, the hard, rough, & ſtubborn hartes

do melt and fall to misliking & lothing their sinnes. A trespasser doth thã first of all perceiue his faultes rightly, when he is brought vnto the iudgement to be punished, and is adiudged & condemned vnto death. And for this cause dothe God vse suche rough and harde meanes wyth vs. And bothe the common and generall, and also the particular and speciall plages and aduersities, may well be called a part of Gods law, & as it were Gods preaching, which testify and declare vnto vs, that God is heauily displeased wyth all maner of wickednesse and abhomination, that raigneth in ỹ

worlde: that all men shulde hũble & submit themselues vnto god, bewail and lament their sinnes vnto him with a sorowfull and a right penitent heart, & desire his grace and mercy.

For an example: Iosephes brethren in Egipt did then first of all spye their wickednesse, committed against theyr brother, when as very neede and necessitye did vexe them in a straunge countrey. Gen.42.6.

When as the Lord did send into the wildernesse, amõg the Israelites, venemous serpents which did bite them, and sette them on Fire. Then came they first to Moises, and sayde: Num.21.6.

we

We haue ſinned, forasmuch as we haue ſpoken againſt ỹ lord, and againſt thee.

When ỹ peſtilence did rage, then ſayd Dauid vnto the lord: behold it is I that haue ſinned, what haue theſe ſhepe done? Nowe therfore if it be ſo, that knowledge of the ſinne, and an hearty diſpleaſure againſt it be profitable and neceſſary, then can we not well forbeare trouble and aduerſity.

1.chr.21.17 Dauid being a king, vvas not ashamed to confeſſe his fault.

Chap. x.

¶ Trouble, affliction, and aduerſitye doe helpe and further vs to the exerciſing and increaſing of our faith.

That our faith is proued & tried thorow the croſſe and thorow aduerſity, it is declared

before. And now shall it be euidently proued, that our faith is then first right stablished, exercised and augmented, when aduersity cõmeth. The very true Christen faith is groũded only vpon the grace, mercy, power, & helpe of God thorow Christ. Which thing can not be right comprehended with vain thoughts, imaginations and speculations, but God commeth vpõ the miserable sinners w̃ heaps of mysteries. Whatsoeuer they attempt, goe about or take in hand, it goeth backward wyth them, and their whole lyfe is made so bitter as gal vnto thẽ, that they can no where finde a-

Whan aduersitie is felt, thã faith is in trial

my rest. And why? Forsothe it is done for this purpose, that they should vtterly neglect and despise all maner of counsell & comfort of mã, that they should be pluckte from all manner of trust in the pollicies & powers of the world, and ẏ they should vtterly despaire of all helpe in any creature. And in the stead of ẏ that they shuld set and fixe their harts and minds only in God, and ẏ nothing at all shuld else remaine in them, but only vnspeakable sighing vnto god, proceding out of a true faithe, in whose helpe and mercy only altogether consisteth. Testimonies of scripture: Moises wit-

nesseth that God suffered the
Deut.8.2. Israelites to be diuersli vexed,
and to be brought into great
distresse, & yet preserued them
wōderfully, for this cause, that
whan they shuld come into the
lande of promesse, they should
not say: mine owne power, and
the strength of mine own hāds
wer able to bring this to passe,
but thou shouldest thinke vpon
the Lord thy God: for he it is,
which geueth thee such power,
whereby thou arte able to per-
forme, and to bring any thing
to passe.

And so did God deale after-
warde with the children of Is-
rael, which of their own braine

and

and wisedome sought help, succor & maintenance at the king of the Assiriãs, and at the king of Egipt, which were the very same that afterward did besege them, slay them, and cary them awai prisoners. And so after ẏ, they felt and proued, that there was none that could succour & helpe them, but only the Lorde vnto whom they yeelded, and gaue ouer thẽselues at length, as: I looked for no nother, but that I should die. But it was done for this purpose, that we should not put any trust in our selues, but in God, which raiseth vp the dead againe.

Iere. 10 6.
Hose. 6. 1.

Item, whatsoeuer stirreth vp

and exerciseth our faith, of that ought we not to be afraide, but rather to reioyce in it.

VVee are soonest deceiued, vvhen vve are in quietnes & rest.

VVhan we liue in idlenesse, in all lust and pleasure, the deuil snappeth vs vp, and so blindeth vs in our weakenesse, that we think God doth not regard vs, and all things in the world to happē without any working or foresight of god. But as wel in speciall as generall aduersities there is greater matter & occasion, to practise and to exercise thy faith.

The los of thy frende vvill make thee to knovve hovv thou louest God.

God suffereth thee to fall into pouertye, or thy moste deare frendes to be taken from thee by death, or some other disquietnesse

etnesse to happen vnto thee.

As than hast thou a great occasion to awake and to practise thy faith: And first to call to remembrãce the promises of god conteined in his worde, & than to call vpon him for his grace and assistance, and so to resist & withstand all maner of natural doutfulnesse and despaire that hangeth in thy flesh, howe greuous so euer thy necessity seme to be, and howsoeuer any man dothe imagine that God hathe withdrawn his face from thee, and will not helpe thee at all.

Shrink not frõ God, howve great so euer thy troble be.

In like maner in al common necessities and general, this is the right exercise of faithe, and

the moſt holy ſeruice of God, ẏ we firſt cõſider and weigh earneſtly all manner of perils and aſſaultes of the churche and of the common wealth. And after that, that we pray vnto God w a conſtant and a liuely faithe, ẏ he wil deliuer and preſerue the church from falſe doctrine, ſuperſtition and hipocriſie, and that he wil graciouſly rule and gouerne it. And that he will alſo preſerue the common welth in good order and quietneſſe, & wil graunt wholeſome air and reſonable weather, and will alſo reſtraine and let the wilde & diſſolute behauior and conuerſation of the common ſorte of peo-

Conſtancie in prayer, is required of a Chriſtian.

people, and will graunt, maintaine, and preserue a Christian discipline, behauor & honestye, wherby his holy & godly name may be lauded and magnified, his kingdome augmented, increased and confirmed, and the kingdom of the deuil subuerted and confounded.

And remember thys also, whansoeuer thou cõsiderest thy aduersity, forget not to desire of God, hope & trust, for comfort, aide and succor, and loke ỳ thou striue and fighte mightely and manfully against all maner of mistrust, and put away all maner of despaire, how greuously so euer thy aduersity & sorowe

doth

dothe increase, and thus is thy faith wel rightly practised and exercised.

An example: From holy Job was taken al that euer any mã
Iob.1.13. mighte take any comforte in, wife, children, goods & frends, and one trouble, sorowe, & heauy message came still in anothers necke, and he had not one drop of bloud in his body, that was not consumed and wasted. And he sate in the sight of all the world, was theyr laughing stocke, and so exercised & practised his faithe, and gaue ouer himselfe only and wholely vnto God.

Unto Abraham was promi-

sed

sed a seede, which should be in multitude as ẏ sand of the sea, and as the starres in the skie: and yet was his wife bare and vnfrutefull, and he also waxen old and aged, ẏ after the iudgement of naturall reason it was not possible, that that promisse should be fulfilled and come to passe. By the meanes whereof Abraham did exercise, tryc and practise his faithe. Gene.12.2. Gen.15.18. Gen.18 18. Gen.22.17. Eccl.44.21.

And thus did Joseph, Dauid, Daniel, all Patriarkes, Prophets and Apostles, as well in the common & generall aduersities of the church, as in theyr owne priuate and peculiar afflictions, exercise and practise

their

their faith, and this was their highest Gods seruice, wherin they honored and serued God. Wherfore in our time also god geueth vs great & marueilous occasion, thorowe trouble and aduersity, to awake, stirre vp, & to exercise oure faithe. And by such exercise is the faith increased and confirmed, yea and shineth more brightly, & is made more beautifull and glorious. For whatsoeuer a man hathe proued and tried himselfe, that beleeueth he afterward ỳ more stedfastly. Nowe he, that is a Christen man or woman, proueth and feleth in dede, that in the middes of his sorowe and

To be constãt in trouble, is the right gods seruice.

How faith is increased.

Faith & hope maketh vs to be constant in aduersity.

affliction he is ruled, defended, comforted & preserued of God. For hope can not be confounded. Rom. 5. 5.

And therfore the Christian & the faithfull man, thorow trouble & aduersitye, is made more bold and harty, and concludeth with himselfe, more than euer he did before, that God hath a speciall regarde and consideration of those, that are in trouble and misery, and wil graciously helpe & deliuer them out. Like as one, ỳ hath sailed ofte vpon the sea, and proued and escaped great & dangerous tempestes, and hath bene sore tossed w̄ the fearfull waues, is afterward ỳ

more

more bolde and hardy to go vn-
to the sea, forasmuch as he hath
euer escaped wel, and hath had
good fortune before: Euen so a
christen man, whom the crosse
hath oft assaulted and exercised
forasmuch as he hath alwayes
found comfort, aide and help of
God, afterwarde he trusteth
god, the longer ỹ more, though
the same affliction and aduersi-
ty come againe vnto him, that
he had before. And to this pur-
pose heare and marke two spe-
ciall & notable examples: One
out of the Old, and another out
of the New testament.

Dauid, whan hee prepared
himselfe to fighte against the
valiant

valiante giant Goliath, sayde
these wordes: the Lord, which 1.Sa.17.37.
hath deliuered me from a Li-
on, and from a Beare, shall de-
liuer me also from this Phili-
stian.

And again Paule saith: God
hath deliuered vs frō so great a
death, and deliuereth vs daily, 2.Cor.1.10.
and we hope that he will deli-
uer vs from henceforth also.

And to ỹ same purpose dothe
this also appertain, to consider
that the crosse assureth those ỹ Iob.5.17.
beare it in the Lord, of ỹ grace Hose.6.1.
and fauor of God, wherby they Prou.3.11.
know certenly, that they are of Tob 12.13.
the number of the elect, and the 1.Pet.4.14.
children of God, forasmuch as Heb.12.1.

I he

Apoc.3.19. he loketh vpon them fatherly, to reform and to correct them. For whye thus it is wrytten: Yea all those ẏ euer did please Iudit.8.26. God, haue ben proued and tried by many and diuers troubles, and haue bene found constant and stedfast in faith.

2.Tim.3.11. Eccle.2.4. 5.6.&c. Psal.33.18. Item. All those, that will liue godly in Christ Iesus, must suffer persecution and affliction.

Chap. xi.

¶ Trouble and affliction geueth vs occasion to pray vnto God, and to laude and praise him.

Euery Christen man knoweth this, that it is necessary and profitable for him to pray and to call vpon God most fer-

uently

nently & deuoutly. Now whan a man liueth in all prosperity, than he prayeth very little, or very slenderly and coldly, he hath no great affectiō or mind vpon it. That prayer, ỳ is not pressed and thrust out wyth the crosse, floweth not out from the depth and botome of the heart. But sorow, heauinesse, and aduersity kindleth the minde and setteth it on fire, driueth, chaseth, and hunteth it vnto God, and compelleth it to call vpon God feruently & earnestly. For at such time as we see and perceiue well, that we can doe nothing of oure selues, and what great neede we haue of God, ỳ

Prosperitie causeth negligēce in praier.

VVhan vve se vve cā do nothing of oure selues, thā do vve seeke the helpe of God.

he will vouchsaue to gouerne, aide, and defend vs.

Like as the water, as long as it floweth and runneth ouer the euen, plaine, wide, and broade fieldes, breaketh not out by no violence, but disperseth & spreadeth it self abrode euery where alike: but whan it is gathered together by cunning & science, and conueyed into a narowe roume, as into a pipe or conduit, than it springeth & spouteth out an highe: Euen so the minde of man, as long as it is quiet, idle, and without sorowe or trouble, it walketh and wandereth abrode at large and at liberty: but whan it is brought

in, restrained and driuen to a straight and narowe issue thorow trouble and aduersitye, it breaketh out a loft vnto god in heauen with an earnest, hearty and feruent prayer for grace, aide and comfort: Wherupon there is a common prouerbe sprong. Neede & necessity teacheth men to pray. O Lorde, whan trouble and aduersity is at hand, than do men seke thee, whan thou chastnest and punishest them, than call they vpon thee lamentably. Examples: whan the children of Israell heard of the comming of theyr enemies their Philistins, they were afraid, and said vnto Sa-

Eccl.35.13. 14.15.16.17

Actes.10.4.

Esay.26.16 17.18.

1.Sam.7.8. muel: ceaſe not to cry vnto the Lord our God for vs, ỹ he may helpe vs out of the hands of the Philiſtines. Manaſſes, which
2.Kings 16 all the dayes of his life was a very bloudhound and a tyrant,
2.Ch.33.11. was bound with chaines, & led away vnto Babilon. And whã he was in extreme anguiſh and neceſſity, he made his humble
2.Ch.33.13 prayer and ſupplication before the Lorde his God: and God heard his humble prayer, and brought him againe to Ieruſalem. When there aroſe a great
Mat.8.24. tempeſt vpõ the ſea, in ſo much
Mark.4.37. that ỹ ſhip was ouerwhelmed
Luke.8.23. with the waues, & Chriſt ſlept, than the Diſciples hasted vnto him,

him, and waked him vp, saying Lord helpe vs, for we perishe.

The example of the Heathen woman doth teache thee howe the Lorde prolongeth and deferreth his aid and helpe sometime for the nonce, ẏ we should be kindled vp to crye the more feruently, and to continue importunately in earnest prayer. Mat. 15. 28.

S. Augustine wryteth thus. They that are godly, are oppressed & vexed in the church or congregation for this purpose, that vvhan they are preised they shoulde cry, and vvhan they cry that they shuld be heard, and vvhan they are heard, that they should laud and praise God.

And like as the crosse and aduersity doth further and pricke vs forward vnto the first parte of prayer, which is to desire & Aduersitye doth prouoke vs to prayer and thāks geuing.

craue of God: euen so dothe it also further and prouoke vs all vnto the second part of prayer, which is to laude God, and to geue him thanks. The almighty power, wisedom, rightuousnesse, mercy and truth of God, these high and excellent godly vertues, worthy of all laud and honor, do appeare in the crosse, affliction and aduersity of christen men, whan God visiteth miserable sinners, comforteth those that are in distresse & misery, helpeth and deliuereth thē out of al maner of necessity. At these things doe all Christen people wonder & maruel highly, and therfore breake they out

to

to magnifye, praise, and extoll God with vnspeakable laudes and praises.

We haue suche a treasure in earthy vessels, that the power, that lieth aboue, and hath the victory, might appeare to be of God, & not of vs: that is to say, we are weake & miserable vessels, that Gods honor and glory should be furthered and not oures. 2. Cor. 4. 7.

For an example take the story of Daniel: How the imprisonment and captiuitye of the Iewes did serue wōderfully to the glory and praise of God. Dan. 3. 17.

Our sauiour Christ sheweth the cause whi ỹ man was blind

Iohn.9.2. from his very natiuity & birth: namely, that the workes of god shoulde appeare and be made manifest in him.

Moreouer all the Prophets, Apostles and electe of God, by whom God wrought wonderfull & maruellous things, were contemned and despised, yea, & sometime slaine & murthered, that al men might spy and perceiue, that their faith and working, which did not shrinke but continued vpright, was a work of God, and no power of man. And therefore that God muste be lauded and praised aboue al.

Ps.44.11.22
Actes.4.3.
Rom.8.36.
2.Cor.4.
8.9.
1.Mac.2.52
2.Mac.5.16

CHAP. XII.

¶ Trouble and aduersity doe further vs to Vertue and Godlinesse.

The crosse and tribulation do banish and driue away ỹ former sinnes, and hinder and resist those ỹ are to come hereafter, and helpe to plant, exercise and increase all manner of vertues, that the vngodly may be prouoked and furthered to repentance and amendement, and reformation of their liues, and the godly to further vertue and godlinesse. For what affliction so euer the flesh doth suffer, it greeueth it very sore, it would rather be mery, at rest & quiet. Nowe euery one ỹ hathe any reason, knoweth this right wel, that he thorowe hys owne lustes and behauiour, bringeth much

By trouble & affliction vertue is encreased, and oure former sinnes lamented.

much aduersitye and affliction vpon his owne neck. And therfore in consideration of that, he beginneth to beware & to take heede afterwarde of all inordinate and dissolute liuing, as ỳ cause, grounde, and occasion of all misery and sorow, that besides this present affliction he be not plaged also eternally. Which I will declare & proue first with similitudes: secondarily with testimonies of the holy scripture: and thirdly, by familiare examples.

A water, that is continually standing, how cleare so euer it seeme, yet it is corrupte and naught. But that water, which

hath

hath his continuall course, the more it rusheth and struggleth ouer the stones and sandes, the more liuely, fresh, and better it is: Euen so a godly man in the absence of ỹ crosse is sluggish, dull & litherly, but thorowe the crosse and afflictiõ he is quickned and exercised and encreased in all goodnesse.

The rusty and cankerd iron, thorow the file is made bright and smothe: Euen so the olde rusty Adam hath nede of trouble and aduersitye, to file and purge him from the cankerde rust of sinne.

A knife though it be neuer so smothe, if it be not vsed, it wareth

eth ruſtie, & the ſame ruſt fret-teth and marreth it. But the more ỳ it is occupied, thoughe it be ſomewhat worne therby, yet it is the more bright: Euen ſo although ſome perſon hathe a good nature and inclination, if he be not occupied and exer-ciſed with trouble and aduerſi-ty, he wareth ruſty, cankerd & rotten: but thorow the croſſe & tribulation, though ỳ ruſt haue won ſomewhat of him, being a man & weake, yet he ſhall ther-by be made more bright, cleare and beautifull againe.

The ſede that is caſt into the fielde, muſte ſuffer the winde, raine, ſnow, froſt, and al maner

of

of tempests, and yet it wareth and bringeth forth frute: Euen so the spirituall seede, which is the worde of God, being receiued of a deuoute and a feruent heart, is not destroyed thorow trouble, but bringeth forth right good and profitable frute.

A walnut tree the more it is beaten, the better it is, and not the worsse: Euen so man thorowe many stripes and muche aduersity, turneth from ill, and wareth good.

For the thicke and hard skin of an horse or an asse, is nothig better than a very sharp whip, to yerke him with: Euen so for our stubburne and hauty flesh,

there

there is nothing more fitte and profitable, than much sorowe & vexation, whereby it maye be stirred and pricked forward.

Cloth must be oft beaten and brushed, wherevpon there is a prouerbe: Thus must wollen cloth be vsed, that there breede no mothes in it: Euen so shall spiritual mothes and wormes, wickednesse, sinne and abhomination, haue the lesse power to breede in vs, if we be well brushed and beaten in time, with affliction and aduersity.

The flesh that commeth fresh out of the shambles vnsalted, waxeth soone vnsauerie, and wormes brede in it, but ỹ salte

with

with his sharpnesse keepeth it sweete from corruption: Euen so dothe God cast and sprinkle salt vpon vs thorow diuers tẽptations and afflictions, ẏ they may bite and season vs, that we corrupt not, nor pearish in sin.

That body that is alwayes idle, & neuer moueth nor hathe no exercise, is easily subiect vnto sickenesse & infirmities. But those bodies, that haue their exercise and labor, are more lusty and sounde, and can better continue: Euen so the soule, that is well exercised and occupied wt trouble and affliction, hath occasion and cause, to be beautiful, sound and cleare.

It is a very true saying, the sharper that the lie is, the cleaner taketh it away all manner of filth: Euen so our corrupt & poysoned nature had neede of a sharp & a biting medicine. The greater & sharper the trouble and aduersity is, the more filth and inconuenience it biteth away.

For a raw & weak stomack, which is of a naughtye digestion, bitter wormwoode is very good and holesome: Euē so for the weake and feeble soule, is bitter trouble and affliction very holesome and necessary. Remember this Prouerbe.

After the sick man had recouered his sore,
He liued vvorse, than euer he did before.

And

And therefore sickenesse is more necessary for him, that he ware not worsse, and liue not more wickedly. Now will I alledge scripture.

GOD threatneth to sende a plage seuenfold greater, if any man wil not amend at the lighter and easier punishment that he sent first. Wherby the Lord himself declareth thorow Moises, that trouble and aduersitie should teach vs an alteration & amendment of our liues. Leu.26.16.

Strokes and woundes doe purge and clense oute euill and corruption, and stripes purifie the inward partes of man. Prou.20.30

No maner of chastening for Heb.12.11.

the present time seemeth to be ioyous, but heauy & greeuous: but afterward it bringeth a quiet frute of righteousnesse vnto those, that are exercised therin.

1.Pet.4.1. He that suffereth in the flesh ceaseth from sinne, that from

Rom.6.13. henceforthe (the time ẏ is remnant in the flesh) he may liue,

1.Ioh.2.1.2 not after the lustes of men, but after the will of God. And thys shall examples make more manifest.

Iosue.2.1.2. Under Iosue had the children of Israel many battels, & were driuen to fight against their enemies, and they did neuer fall

Iudg.2.11. nor swarue from the lord, vntill afterward that they came vnto

rest,

rest, and had all things plenty. Thys is an exãple of an whole multitude. Nowe take exãples of speciall persons.

The Prophet Jonas, being in the whales belli, remembred his sinnes, altered him self, turned & was obedient vnto God. Ionas.2.1.

The lost and desperate sonne did then first of all run home againe vnto his father, when he sawe and felte his misery and pouerty. Luke.13.14

Marke the daily experience. We imagine oft times thus w̃ our selues: Oh, if I were once whole, and restored againe, I would surely behaue and order my selfe well as I ought to do,

and wold helpe and serue euery man: Oh, if I wer rich, I wold gladly distribute vnto the poor people faithfully. But assoone as we come out of the daunger in dede, we haue cleane forgotten altogether. As long as we haue no maner of nede, no man can hinder or restraine our wickednesse.

For an example imagin two sondry houses, whereof in the one is celebrate and kept a mariage, where ther is mirth, ioy, & good cheare. And in the other is one sicke on his dead bed. In the Bridehouse, where is daūsing, is vsed all maner of lightnesse and dissolutenesse, grosse

and

and filthy words, baudy songs and ballets, shameleſſe behauioure and maners, and wanton and light apparel. One leapeth and winſeth like an horſſe. An other ſtãpeth like an aſſe. The third drinketh himſelf dronken. And the fourthe doth nothing ẏ honeſt is, ſo that a man might ſay: the people wer become very brute beaſtes. But by him, ẏ lieth on his dead bed, is all ſtil, not a word ſpoken but honeſt & ſemely. All things are don ſadly, demurely, & diſcretely. And at that time not only the men, but alſo the wemen & childꝛen, and all that are in the houſe, are godly occupied, they pꝛay, they Eccle. 7. 35.

comfort, & breake out into such
Eccl.14. 17 words as these: What is man:
Iob.4.21. how transitory and vaine are al
Iob.34.15. things that we haue here vpon
Psal.78.39. earth: but in the life to come it
Psal.90.4. shall be farre otherwise.
Psal.103.14
Psa.146.4. Againe, from the mariage or
Esay.40.6. Bridehouse goeth manye one
home heauy & sad, vexed in hys
minde, and disdainefull that he
is not so happye and fortunate
as other be. And sodenly is ra-
uished with the beauty of some
wife or maiden, that he sawe at
the daunsing, which hath woū-
ded and striken him to the hart.
And when he commeth home,
he loketh sowerly on his wyfe,
he is froward toward his chil-
dren,

dren, and teasty against all the housholde, so that no man can please him.

But he that goeth home from the mourning house, thinketh himself wel, blessed, and happy that he himself lieth not in any such extreeme necessitye. If he hath had any sicknesse or vexation in time past, nowe he is able to beare it the more easily & paciently, when he compareth it to the greeuous and vntollerable paine of the man, that lieth in pangs of death. By reason wherof he is the more pacient, gentle & frendly towardes his wife, children, & his whole houshold: yea he taketh occasi- Eccl. 7. 35.

on therby to reform and amend his euill life.

Chap. xiii.

¶ Sorovve and affliction doe helpe and further vs tovvarde the feare and loue of God.

TRouble and affliction doe ingender the feare of God in them, whych suffer it, and in other likewise which doe heare & know of it, so that many take example and instructiõ therby, and afterward attempt not any thing temerously and rashly, against the will and pleasure of God. For he is lawfully to be
Mat. 10. 28. feared and dreaded, which can bring and lay vpon vs al maner of plages, & also hath iust cause

and

and right towarde vs so to doe. Now we being feble & weake, are in no wise able to resist and withstād the strong and mighty God, no: we are not able to withstand or put off the least ill day of an Ague. Yea we cā not chuse but suffer the least & most contemptuous and feeble creatures to plage and disquiet vs, as lise, flees, flies, and sych like vermine, which did master and ouercome the mighty puissant king of Egypt.

Exod. 7. 10.
Exod. 8. 6.
Exod. 9. 1.
Exod. 10. 13
2. Mac. 9. 5.
Acts. 12. 23.

It is a very true Prouerbe, a Burnt hande dreadeth the fire. For in the same sense and meaning spake Moises vnto ỹ fearful people: God is come to tēpt

and

xo.20. 20. and proue you, that the feare of
Deut.8.2. him maye be before your eyes
Iudg 2.22. to consider and remember that
Iudg.3.1. ye sinne not.

As for an example, the more the Lord did exercise and hum
2.Sa.15.30. about Dauid, ỹ more diligently did he loke vpon the Lorde, and feared him. And not onely Dauid but other also, whē they saw and perceiued their misery and wretchednesse, they tooke occasion thereby to feare God more, then they did before. And
2.Sa 11.27. specially when they saw after-
2.Sa.13.31. ward how God punished Da-
2.Sa.15.14. uids manslaughter and whore-
2.Sa.15.14. dom w̄ seditiō, vproar, murther,
2.Sa.16.8. and with losse of much people.
2.Sa.17.22.
2.Sa.18.33.

Holy

Holy scripture setteth before our eies diuers like terrible examples, ỳ we shuld not esteme the feare of God for a lighte thing, but shoulde be afrayde of al maner of wickednesse, sinne, and abhomination.

When a trespasser is led out to be beheaded, hanged, burnt, or otherwise to be punished, other that see him doe learne to feare, and to beware of ỳ thing which brought him to hys laste ende: Euen so when God sendeth any plage, either vpõ some spetiall person, or else vpõ some whole comminaltye, all other ought to consider the same, as thoughe they themselues were

in the place of the afflicted per-
son, as though his trouble and
sorow were their owne, ẏ they
may the rather feare God, and
take hede that they fall not into
like vengeance of God. And in
very deede as wel the good and
Prou.11.31. faithful, as the wicked and vn-
1.Pet.4.18. faithful, haue cause to fear. For
the faithfull can consider there-
by, that these transitory plages
are tokens and euidēt testimo-
nies of ẏ eternall punishments
ẏ are to come, which are a thou-
sand thousand times more gre-
uous, & neuer haue ende. There-
fore both their owne and other
mens afflictions and sorowes
doe geue them occasion inough

to

to redresse & forsake that thing, wherby all men doe bring eternall plages vpon their neckes.

The wicked and vnfaithfull, if they be not vtterly obstinate and peruerse, but haue any vse of reason at all, do also begin to feare God, and to thinke thus with them selues: if God visiteth, scourgeth, assaulteth with trouble and veration, the good and faithful, which are nothing so wicked as we, howe shall it then goe wyth vs, which haue deserued ten, yea twenty times more greeuous punishmēt then they. Iere.25.29. Iere.49.12. Ezec.9.5. Prou 11.31. 1.Pet.4.8.

Marke and beholde, I begin to plage the city wherunto my Ier.25.29.

name

name is geuen: thinke ye ther
that ye shall escape free and go
vnpunished: ye shall not goe
quite and free.

Luk.23.31. If this be done in the greene
wood, what shalbe don in ỳ dry

1.Pet.4.17. It is time that iudgement be-
gin at the house of God: seing
then it beginneth first with vs,
what an ende shall they haue,
which beleeue not the gospel o
God.

An innocent dogge, that hath
not offended, is beaten before
Lion, that the Lion, when he
knoweth that he hath angred
displeased his master, would be
put in the more feare. S. Gre-
gory wryteth thus.

If God striketh those so sore vvhome he fa-
uoreth, hovv sharply and sore vvil he strike
them, vvhich he fauoureth not.

The crucified and afflicted Christians, do loue god ỹ more feruently, for as much as in the middest of the crosse, they feele the sweete comfort that cõmeth from theyr heauenly father, of whose mercifull will they cannot doubt nor mistrust.

A comfort to the afflicted.

A dogge that is of a good nature, if his maister strike hym, yet he loueth his master notwithstanding, and fawneth againe upon him. A good childe, although it be beaten, yet it loueth the father or mother nerthelesse, and desireth to haue eir fauor again: Euen in like

A good childe despiseth not Fatherly correction.

maner are the true Christian
minded toward their heauen
father: but such children as
wicked, and of an euil disposi
on, when they be a little scou
ged, they run away from the
fathers, and murmur again
them.

Chap. xiiii.

¶ Trouble and affliction is good and p
table to teache men patience, me
nesse, and lovvlinesse.

PRide is a dãgerous thi
wherof commeth no ma
of good. Now felicity and p
sperity all at pleasure, inge
reth pride, & contempt of o
people: but the crosse and af
tion ingendreth mekenesse

wlineſſe, that a man is not to
oud in his owne conceit, but
cõtent that other be eſtemed
s wel as he, confeſſing himſelf
haue nede of their helpe and
unſell.

Like as men vſe to clip and
cutte ſhorter the fethers of
rdes or other foules, whē thei
gin to flie too high or too far
om them: Euen ſo dothe God
minimſhe our richeſſe, poſſeſſi-
s, eſtimation, honor, auctho-
y and power, that we ſhould
t paſſe our bondes, and glory
much of ſuch gifts.

Like as the body, when it is
ried and conſumed with la-
and trauel, deſireth eaſe and

rest, that it may lie still: Euen so the soule, being laden & oppressed with trouble and affliction, is brought to a narowe issue, & then it hasteth after rest & quietnesse, & nothing vexeth it lesse then pride.

Nabuchodonozor did glory of his power, victorious acts, and costly buildings, and was wonderfully proud of them: but after his fall & aduersitye he learned to ascribe all laude, honor, and glory vnto God.

Dan. 3. 1.

Dan. 4. 31.

Paul confesseth that a buffet was geuen him of the messenger of Sathan, that he should not glory oute of measure in the abundance of reuelation.

2. Cor. 12. 7. 8. 9. 10.

Experience it selfe teacheth, that when riche, famous, notable, and proud men are robbed and spoiled of their goods, they are afterwarde more himible, meeke and gentle. For thē they perceiue the vncertainty & vnstablenesse of temporall & transitory things. And so learne the longer they liue, ỳ lesse to trust themselues. Therefore trouble and affliction is ofte times as necessary vnto men, as meate and drinke.

Temporall things are vncertaine.

The crosse, aduersity, and affliction maketh a mā soft, tame, patient, sober, louing, & frendly both towards himselfe, and towardes all other also.

Patience and meekenesie is learned in aduersitie.

A peece of iron or of Siluer stricken or beaten with an hãmer, waxeth broader, thinner, smother and softer: Euen so the stony and hard heartes of men, thorowe heauinesse and aduersity, are made more buxom and pliant, that a man may winde them (as a mã might say) euen round about his finger.

A curst wilde Colte hathe a snaffle put in his mouthe, that he bite not him that handleth him: Euen so the snaffle of the crosse and aduersitye doth let & hinder vs, (being frowarde, furious, and full of spite, malice & reuengeance) that we commit the lesse wickednesse, abhomi-

By trouble & affliction man is brideled of his vvicked vvill.

nation

nation and vncharitablenesse in our liues.

For an example: the furious raging king, Manasses, was meke, still and tame inough after that he was once bound, taken prisoner, and led awai captiue. 2 Kin.21.16 2.Ch.33.11.

Paule before Damascus was striken downe, as a raging and rauening wolfe: but he arose vp againe a meke lambe. Actes.9.1. Acts.9 5.6.

Chap. xv.

¶ Trouble and aduersitye is good to teache men pitye, compassion and pacience towardes other.

TO haue pity and compassion of people, that are in misery and distresse, is a Chri- Eccl.7.2. Mat.11.28. Iohn.13.14. Rom.15.1. Galat.6.1.

ften & a neceſſary vertue. But he, that neuer felt no temptation, aduerſity, nor affliction him ſelfe, can haue but litle pity and compaſſion of other. One ſicke man can tell the lacke and neceſſity of another, one poꝛe mā likewiſe of another, & alſo one, that is in miſery and affliction himſelf, knoweth the better the grefe of an other, that is in like caſe. As foꝛ an example, whye and foꝛ what cauſe can our hye pꝛieſt Chꝛiſt, haue ſuch pitye & compaſſion vpon vs miſerable wꝛetches, that we dare be bold to come vnto hym chearefully without feare, and to looke foꝛ ſuccoꝛ, help, and comfoꝛt at his

hands?

hands: For sothe euen for this cause and by this meanes, as saith S. Paule, that he was also tẽpted and suffered most bitter paine and greefe himselfe. And very experiẽce doth teach euen the selfe same thing also. For whosoeuer hath once lien sicke in a spittel house himself, can haue the more compassion of other that are in like case afterward, and is euer after the more ready & prompt, to helpe those that be in such case. Heb. 2. 18.

The noble and precious vertue, called Patience, hathe no place to put her head in ỳ time of prosperity. Patience.

When a man hathe bene a

long ceason healthfull & wythout any maner of sickneſſe, he cā not take sickneſſe by and by so paciently, as he ought to do. And likewise he, that neuer felt any affliction or aduersity, whā soeuer any happen vnto him, he is sore vexed with impacientnes. But aduersity teacheth men patience, and practiseth them therein.

First, when a man seeth that all goeth backward, & against him, and that it will be no better, but rather worse & worse: what doth he but of this necessitye maketh a vertue, and so is content, and at a poynt, howsoeuer it goeth with him.

So:

Secondarily, whan a man is continually vsed to trouble and affliction, this same vse and custome maketh it light and easy vnto him, specially considering that God will also helpe, aide, and comfort him.

Paule saith, trouble or affliction bringeth forth patience, & patience bringeth experiẽce. &c Rom.5.3.

The desperate and lost sonne learned such patiẽce in his misery and affliction, ỳ he said to his father, take nor vse me not from hẽceforthe a sonne, but as an hired seruaunt. I desire no more but that I may remaine in thy house. Euen so ought we also to suffer al things willingly Luk.15.16.

ly and patiently, whatsoeuer they be, so that god will not banishe & put vs out of his house.

Unto that noble Hethen mā Socrates did his curste and shrewd wife serue for this vse & purpose, that he learning patience at home, might the better suffer, and the more patiently beare the people, that he had to do with abrode.

Chap. xvi.

¶ Trouble and aduersity maketh men hard and strong, and teacheth them soberneſſe and temperancie.

A More getteth himselfe harder hoses vpon roughe, stubble, & crabbed ground and is able to drawe and to la-

bor

boy better, then if he were fed in ranke pasture.

Those children, that are nursed by frembde mens fiers, are for the moste part moze hard & strong then they be, which are daintely brought vp in all excesse and wantonnesse, and superfluitie in their own fathers houses. Euen so the wits and minds of men, thozow pleasure and aboundance, waxe tender and weake, and effeminate and wild: but being restrained thorow some painful necessity and affliction, they waxe harder, stronger, and moze manly and sober. Foz an example.

The dear holy Apostles, the moze

more persecution and afflictiō they had, the more bold, strōg, and constant were they, as the Acts of the Apostles do testify thorowout.

2.cor.12.10 Paule saithe: I am content and thincke my selfe well in infirmities, in rebukes, in persecutions, in anguishes for Christes sake. For whan I am in such weaknes, thē am I strōg.

Temperancie and measure. The Phisition, when he perceiueth that his pacīēt will eat ouer much, and will ware too fat, he measureth & restraineth him, and bi breaking somwhat from him, he restoreth hym to his health again, and so saueth him. Euen so when we doe

shame-

shamefully misuse wine, corne, bread & drinke, and other gifts and creatures of God, to maintaine drunkennesse, surfetting, excesse and riot, then doth God punish vs with honger, dearth, penury, & with other plages, ỹ we should learne thereby to be temperate and to kepe mesure and to vse his benefites thankfully. It is sayd: the hour of punishment and of correction maketh vs to forget all manner of pleasure & lust. As Dauid sone forgate his lusty pleasures and wantonnesse vtterly, when Absalon draue him oute of hys kingdome. Eccl. 11. 27. 2. Sam. 13. 14. 15. 16. 17 18. &c.

CHAP.

Chap. xvii.

¶ Trouble and aduersity teacheth men to contemne, despise and defie the vvorld and to be diligent and feruent in all godlynesse and vertue.

The crosse & aduersitie taketh from vs the loue of ye woyld, & driueth away all manner of dãgerous and delicious lusts and pleasures of this trãsitoyy life. We would faine be rich, but God geueth vs pouerty. We desire health of bodye, but God geueth vs sickneſſe, & so murtereth and nurſſeth vs in misery and with affliction, that we can no moye tell, what a delitious and tender pleasant life in this woyld meaneth: and thus begin we to contemne & lothe all transitoyy things, and

to desire an other more better, precious and an eternall life, where all maner of misery shal haue an ende.

The that taketh a iourney in hand, and goeth into a strange cõutry, whan he commeth into a pleasant towne where he meeth mery company and good companions, peraduenture he spendeth away the time, and tarieth too long amõg them, and forgetteth his houshold, and things at home. But if one hard mischaunce after another happen vnto him, than he maketh the more hast home again to his wife and children, where he hath more rest & quietnesse.

Euen so whan these transitory things, as richesse, health, beauty, much profit, honor and dignity happen vnto vs, if we will once gape vpon them & delight so much in them, that we do the lesse regard and esteme the heauenly life: than wil God make the way rough & crabbed vnto vnto vs heere in this life, ỳ we should not take and esteme this transitory life in this world for our right naturall country, towards the which we take our iourney.

For example: the children of Israel had litle lust, to sing and to play vpon any pleasant instrumentes, whan they sate

prisoners by the riuers in Ba- Psal. 137.1.
bilon. And this may a man see
& proue now a dayes by those,
that are in any dangerous sick-
nesse, or in any harde prison, or
in any anguishe & misery: who
before were too too fonde vpon
eating, drinking, gallant appa-
rel, daunsing, toying, playing &
gaming, or vpõ such like worlde
felicitye. For the crosse and
his heauinesse wipe away and
licke of al such things, as clene
as the hote Sunne licketh and
melteth away the snow.

Furthermore, they ỳ be pore
and in distresse and heauinesse,
are alwayes readier to forsake
this world, & are more desirous

to departe hence to God, than
those that haue richesse, health
and felicitye at pleasure. And
therfore S. Austen in his boke
de Symbolo, wryteth thus.

Behold howve God hath replenished and
filled the vvorld vvith so many afflictions
and vvith so much troublesome aduersitye
It is bitter, and yet it is loued: It is ruinous
and ready to fall, and yet it is inhabited
Oh thou my deare dearling vvorlde, vvhat
should vve do, if thou vvere svvete, stable
and permanent, seing vve do thus novve
O thou foule and vnclene vvorlde, if thou
art bitter and yet deceiuest and beguilest
vs, vvhom vvouldest thou not deceiue and
beguile, if thou vvere svveete.

And the crosse doth not only
driue and set vs forward to all
Diligence and feruencie. manner of vertue, & putteth vs
in minde of al godlinesse, but
quickeneth and kindeleth all
a diligence and feruency in vs

to proceede and go forward in
al goodnesse lustily, stoutly, ear
nestly, mãfully, and not lithcrly
or faintly.

Like as a mã sometime must
spurre his horsse, although he
be a good and a quicke horsse,
that he may go and run the fa-
ster and spedier: Euen so we cã
not go forward in our vocation
or calling so spedily, nor so well
as we oughte to doe, except we
be prickt forward with sharpe
spurres and scourges.

Whẽ the master striketh his
youthful, dull, and slepy seruãt,
then he laboreth the more dili-
gently, and is more profitable
vnto him. Euen so we al for the

moſt parte of vs, haue ẏ nature of ſuch ſlouthfull and ſluggiſhe ſeruaũts: which wil do nothing wel, except we be dꝛiuen by cõpulſion, and euen whipped and beaten vnto it. Although thoſe be euil ſeruaunts, which wil do nothing onleſſe a man be euer vpon their bones w̃ a kudgell, yea & then wil do nothing well neither: yet notwythſtanding muſt a mã neuer ceaſe dꝛiuing and foꝛcing of them, vntil ſuche time as they begin to amend, and to ſerue willingli and with a good hart. Euen ſo although no compelled ſeruice, ẏ is violently wꝛong out of a mã, doth pleaſe God, yet the continuall

emuring & exercising in good-nesse, may make it at length so pleasant & delectable vnto vs, ꝑ we shall haue delight therin.

Chap. xviii.

¶ Trouble and aduersity is also an occasion and helpe of much transitory quietnesse and commodity in this vvorld.

HEtherto haue we taughte of the spirituall profite of aduersity, whereby the soule of man is indued and garnished with wisedom and al kindes of vertue: now let vs see, what trā sitory commodities doe oft accompany, or folowe after trouble and aduersity.

Such as dwel in valeis, and in deepe and low habitations, A Lesson for those that seke promotion.

are not lightly hurte by anye lightning: Euen so that state of life, that is lowe and meane, kepeth and maintaineth it self most sure and with least dãger against all maner of stormes.

Like as precious and costly spices and odours do smell and sauor best, when they are bruised, broken, or set on fire: Euen so the praise and commendation of vertue, thorow continuall vse and exercise, & thorowe aduersity is spred wide abrode, & made manifest and known euery where.

Vertue is knowen in aduersitie.

For an example: what an excellent and singular honor, renowne, praise, and commenda-

tion

tion was it vnto Abraham at length, that he went out of hys naturall countrey into banishment, and there suffered great trouble and much aduersitie: Gen.20.1.

The children of Israel were sore kept vnder, and oppressed in Egypt. But they were led out and set free againe w̃ suche glory and renowme, as neuer was heard or red the like. Exod.5.4. Exod.14.22

The banishment of Vlysses, for the space of ten yeares, was an occasion vnto him, to exercise and practise his wisedome and other vertues in the meane time: so that he obteined therby an immortall name among all the heathen.

And to speake after the common practise and experience: there is no exceeding ioye or triumphe, but some sorowe or heauinesse goeth before it.

The spring time, folowing & comming immediatly vpon ye roughe and hard winter, is the more acceptable, pleasant, and welcome vnto vs.

In battell, the sorer our enemies do assault & fight against vs, the greater is the ioy and triumphe, at the victory and ouerthrowe of them.

He that hath kept his bed a long time, and line sick a great season, afterwarde whan he is recouered, health is a more pre-

cious

cious treasure vnto him than euer it was, before that he felte what sickneſſe was. And also ſuch as mourned, and wer ſory for his ſickneſſe, doe receiue an infinite ioy, and an exceding reioyſing, at his reſtoring vnto health againe: Euen ſo dothe God depriue vs for a time, of richeſſe, welth, proſperity, our natural country, bodely health, and ſuch other tranſitory benefites for this purpoſe, ẏ whan he geueth them again vnto vs, we may the more reioyſe, & be the gladder of them.

An example haue we of the loſt ſheepe, and of the loſt & deſperate ſon: for the which there Mat. 18. 12. Luk. 15. 22.

was

was such ioy at the finding of thē again, as neuer had ben, if they had not ben lost, whereas before ther was neuer thought nor sorow takē for them. Now in case we neuer finde nor haue restored vnto vs againe, heere in this world, that thing which we haue lost: yet our conscience is both quiet, and also ioyful in God. Which quietnesse & ioy farre exceedeth all the pleasures of the whole world. In summe to be shorte, after trouble & aduersitye, foloweth all maner of goodnesse and felicitie.

VVelfare and felicitie.

First, forasmuch as God here in this world, dothe plentifully and richly reward and recom-

pence

pence godlinesse, patience, and godly constancy.

Secondarily, for as much as this is the nature and property of God, to throw down that he may raise vp againe, & to bring vnto deathes doze, that he may restore vnto life againe. Deu. 32. 39. 1. Kin. 2. 6. Tob. 13. 2. VVis. 16. 13

Roses, which are the moste pleasant floures, do spring and wax out of thornes: Euen so of hard & great trauell springeth the most pleasant frute.

The litle Bee gathereth the most sweetest honye out of the most bitter blomes & floures: Euen so men of wisedome and vnderstanding, receiue muche vtilitie and frute of the present

sorow

sorow and affliction.

For example: Joseph was hated of his brethren, and solde of them into a straunge and foraine country. Which banishment of his turned to his great honor, wealth, and profite, forasmuch as he was Lorde & gouernor ouer the whole kingdō of Egipt.

Gen.37.5.
Gen.37.28.
Gen.41.40.

The more the great tyraunte Pharao wēt about to oppresse and rid the children of Israell oute of his lande, the more did they prosper and increase to an infinite nomber.

Exod.1.12.

The deuill left nothing vnto the godly man Job, but depriued and spoiled him of all that

Iob 1.13.14 15.&c.

he

he had: but the Lorde restored him all againe double, euen in this world. Iob.42.12.

He, that marketh and considereth well, shall perceiue that somtime a man, being of no reputation at home where he is knowen, is banished away, and cõmeth to other people, which do highly esteeme him, & make much of him, yea, and highly honor him. So that oft times a mans aduersity hath turned to his singular commoditye and wealth. Mat.13.57. Mark.6.4. Luk.4.24. Iohn.4.44.

Chap. xix.

¶ Trouble and aduersitye, is a furtherance to eternall life.

The trouble and aduersitye of the godly, do geue an exceding

ceding great testimonye vnto them of immortality, of a generall iudgement, and also of an euerlasting life. For it is impossible, that the best creatures only should be ordained & created to all sorow and trauel, and the most wicked and vngodly to escape and remaine vnpunished. It were directly against the righteousnesse of God. Now it is euident, that here vpō earth apeareth no differēce betweene Paule & Nero, hauing respect to the rewarde of them bothe. Yea the most godly and vertuous, haue most commōly worst lucke and least reward. Wherfore of necessitie there muste

eedes be another life to come, where euery one shall receiue ccoyding to the demerites of is life here vpon earth. And a- gaine, the crosse way is poyn- ed to be the very right waye nto eternall life.

Like as the Coyne is firste yeshed, fanned, & rid from the haffe, and than layed vp and eserued in the barne: Euen so Chzisten men vpon earthe are eaten, missehandled, euill en- reated, whereby they are pur- ed and rid of many wilde and ight mauers, & so are brought nto the euerlasting barne of he kingdom of heauen.

Psal. 44. 23. Rom. 8. 36. 2. Cor. 4. 8.

Like as no mã can triumph

1. Cor. 9. 25
2. Tim. 2. 5.
2. Tim 4. 8.
1. Pet 5. 4.
Iam 1. 12.
Apo. 2. 10.

or be crowned, except he haue
foughten and warred mãfully,
which cã not be without great
danger, labor and trauel: Euen
so can no man attaine to the
crowne of eternall life, except
he hath first suffered much trou
ble, sorow, and aduersitie.

The man that is sicke, must
receiue the purgation and me-
dicine, howe sower or bitter so
euer it be, that he mai the soner
recouer his health againe, and
not die: Euen so whã we suffer
the hand of God to rule & order
vs, being content and patient
therwith, although it smarteth
and greueth vs, yet it shall pro-
fit and helpe vs to euerlasting

health

healthe and soundnesse.

Testimonies and witnesse of scripture to proue this.

Blessed are they that mourn, Math.5.4.
for they shall be comforted.

Narow is the gate, & straite Math 7.14.
is the way, that leadeth to life.

Blessed are they that weepe Luke 6.25.
heere, for they shall laugh. But
wo vnto you that be rich. &c.

We must enter into the king- Acts.14 22.
dome of God, throwe muche
trouble and affliction.

If we be childrē, than are we Rom.8.17.
heyres, namely, the heyres of
God, and felowe heyres wyth
Christ: so that we suffer w̄ him,
that we maye also be glorified
together with him. By these

wordes dothe Paule euidently declare, that he that wil raigne with Christ, must also run thorow the fier with him.

1. Cor. 11. 32 Whan we are iudged, we are chastened of the Lord, that we should not be condemned with the world.

Chap. xx.

¶ Howve and in vvhat respect, trouble and aduersitye can be so profitable and of such vertue, seing that the vnfaithful do vvaxe more obstinate and peruerse thorovve trouble and afflictions.

HEtherto haue we entreated of the corporal and spirituall, temporall and eternall profite and commoditye, which Christen men receiue by the crosse, trouble and aduersitie.

Which

Which is not to be taken after this sense, as though the crosse or aduersity, of it selfe, & of her owne nature, coulde bring and worke such high commodities. For than should Pharao and other wicked persons, in theyr trouble and aduersity, haue ben conuerted, and saued also. But ỳ spirit of God resteth secretely and lieth hidden in the faithful, vnder the shadow and barke of the crosse, and purgeth, reformeth, comforteth, & strengtheneth them, & worketh all these foresaid commodities in them.

Now, like as the holy scripture attributeth a certaine reward vnto oure good workes,

workes, which workes notwithstanding, it is not we ẏ worke them, but the Lorde, whych vseth vs as instruments of his: Euen so is the crosse an instrument of god, wherby he subdueth our flesshe, kepeth vs in the schole of correction, & forseth vs, as it were by violence, from euill to goodnesse.

2. Cor. 3. 5.
Phil. 2. 13.

Now, wheresoeuer the holy ghost wil take his restig place, for the most part he sendeth before his purueyors and forerūners, which are sorowe and affliction, trouble and aduersitie: ẏ they may vexe, comber, humble, meeken, and vtterly ouerthrow and bring down the hart

of

of man, wherby the holy ghost may finde the more place, and so worke all goodnesse therein. And therfore whatsoeuer is hitherto spoken, specially of the spirituall commodities of the crosse and aduersity, it is and so remaineth all true: so that it be vnderstanded of the faithfull & godly, which are indued wyth the spirite of God, to whom all things turne to theyr comforte and saluation. And now on the cõtrary part, for the better vnderstanding of the matter, I will declare and shew what the crosse worketh in the vnfaithfull and vngodly, which lacke the spirite of God.

The crosse of the vnfaithful

The vnfaithfull doe ascribe their prosperity and felicity to their owne wisedom, working, and policy, and not to god. And their misfortune and aduersity, they ascribe to blind fortune, as though fortune had a certaine power to work of her self without the working of God.

Take Sennacherib, the lord and ruler of the Assirians for an example, which by the sufferance of God brought ỹ whole worlde in maner in subiection. Which thig he ascribed to hys owne power and pollicy, & not to God. For he did both hate & blaspheme the very true God of Israel. But shortly after did

2. Kin. 19. 35
2. Chr. 32. 1.
2. Ch. 32. 13.
2. Ch. 32. 17

God

God sende an angel, which slew 2. Ch. 32. 21
in one night an hundreth, foure
score and fiue thousande of his
men. And here wold he not con
fesse that it was god that did it.
But peraduenture he thought
that it was fortune, mischance,
or some other thing that was ỹ
occasion. For if he had know-
ledged this punishmẽt to haue
come and bene sent of God, he
wold not afterward haue wor-
shipped and done his deuotion
in the idolatresse temple of the
false God and idol Nesrach, as 2 Kin. 19. 37
he did. In like maner, whã any
misfortune happeth to the vn-
godly, they put all the fault on-
ly in the next middle or meane,

that they fantazed themselues: or else very wickedly they ascribe it vnto all those ỳ are not of their faith & secte. As for example: Whan as it rained not for the space of.iii.yeares and sixe moneths, in the time of Achab ỳ king of Israel: the king
1.Kin.18.17 imputed the cause vnto ỳ godly Prophet Helias. Likewise in our time, whan any tẽpest hurteth the corne, wine, and other frutes of the earth, many there are ỳ cry: This may we thanke this new learning for, and this newfangled faith. &c. As thogh they themselues were so holy, ỳ God durst not, nor ought not to punish them. It cã be none but

the

the poze sheepe, that disturbeth the water, that the wolfe cā not drinke: wheras in dede ẏ poze sheepe commeth but only to the brinke, and at the very brinke of the riuer drinketh. Yea euen they also, which haue some tast of the gospel, can not wel beare aduersity patiently, noz cōfesse themselues gilty: but wold fain shift the faut from themselues, and wold lay it either vpon the rulers oz the preachers, oz else vpon some other thing. And although their sinnes be an exceding heape, and that God wold faine driue them to repentance by punishing and chastising of them: yet can not they consider

the

the heauy burdē of their sinne, nor spy the clere day of ẏ righ-tuousnesse of God, which can suffer no sinne vnpunished. And therfore forasmuch as they wil not take this small & light pu-nishment thankfully, but wold goe free, and haue no maner of plage at al, if thei might chuse: for ẏ cause doth God send vnto them afterward plages & pain ful punishmēts bi heaps. So ẏ it happeneth vnto thē as it did vnto the asse, whose skin being put ouer a drumme or a taber, as he wished and desired, was beaten and striken more than euer it was before, as Esope sayth in his fables.

And

And forasmuche as throwe incredulitie and lacke of faithe (which is ỳ mother of all blasphemies & abhominatiõ,) they will not consider nor call to remembrance who it is that hath laid his hãd vpon them: Or else knowing that it is the hand of god, yet wil not take it in good worth, nor amend no otherwise but as sower ale in Somer: by this meanes they become like vnto desperate children, which will neither turne and amende with threatning, nor yet wyth beating. And therfore the scripture testifieth very well, ỳ one sharpe word of reproche dothe more good to him that hathe vn-

Lacke of faith is the mother of all blasphemies, and abhomination.

Pro. 17. 10.

vnderstanding, than a hũdreth stripes to a fole.

As for example: The longer and the sharper that God punished Pharao, the more obstinately did he swarue & decline frõ him. The wicked & vngodli doe not only take no manner of occasion to reforme and amend their liues by their crosse and sorowe, but also they poure out all manner of impatientnesse, bitternesse, and spitefull poison againste the righteousnesse of God, saying: their crosse is greater then their trãsgression, and that they haue wrong, and are punished too sore. As for an example of this, we haue one of

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the theeues, hanging vpon the crosse with Christ, which blasphemed Christ very spitefully, saying: if thou be Christ, helpe bothe thy selfe and vs. By the which words he declareth, that he iudgeth himself euē as worthy of help, as Christ the sonne of God: euen as thoughe God must forget all his righteousnesse, and help by and by euery blasphemous wretch, and loke thorowe the fingers vpon the wicked world, which is one of the greatest blasphemies vnto God ỳ can be. When thei haue tumbled and walowed in their misery (for God will not helpe them, bicause thei haue no trust nor Luk.23.39. 1.Sam.28.8

nor cõfidence in him) and haue sought helpe by creatures both in heauen and earth, and found none: then begynneth they^r crosse and aduersitye to open their eyes so wide, ỳ they must
Iud.9.2. nedes spie and acknowledge ỳ wrathe and hand of God ouer them. And then dothe this outward crosse and sorow cuẽ kindle in them an inward trẽbling & doutfulnesse, out of the which
1.Sam.31.4 springeth the highest desperation, in so much ỳ they cry out to ỳ deuil to helpe them, if God will not. For although they be brought to the knowledge of their sinne, and also to sorow & repentãce for the same thorow

the

the crosse, as Caine and Judas also wer, yet haue they no trust nor confidence, that the same sinne shalbe taken from them, and forgeuen them, but raue & rage, & geue themselues ouer to the deuil, and so depart wretchedly oute of this worlde: of whose destruction yet and confusion, these commodities doe insue. First, that they must of force cease, any longer to make any disturbance by the wicked example of theyr life, in the church and regiment of God. Secondarily, that they, which remaine aliue after them, may learne by their terrible exãple, to repent and amend by times. Gen 4.8. Matth.27.5.

So that by this, that we haue hitherto declared, euery Christen mã may know in his trouble and aduersitye, whether he be a martyr of God, or of the deuill, and what great profit & singular commodity all those, ỹ are Gods martyrs, doe receiue by the meanes of their crosse, trouble and martirdome.

Chap. xxi.

¶ Felowe companions in trouble and aduersitie.

Why should any man shew and behaue him impacientlye in suffering ỹ thig, which he can by no policy, coũsell, nor lawful meane auoid, alter, turne remedy or amende? He that is wise

wise, maketh of suche a necessi-
tye, as can by no remedy be a-
uoided, a very vertue. Nowe
trouble and aduersitye dothe so
happen vnto man, ỳ he can not
helpe nor auoide it, though he
would neuer so fain. Man must
nedes suffer trouble and aduer-
sity vpon earth, there is no re-
medy. And againe, why should
any man without measure cō-
ber himselfe about that thing,
which is common vnto all mē,
or to the most parte, and not to
him alone. By naturall reason,
ỳ burden is lighter which ma-
ny do beare together. Nowe is
the life of mā a very miserable
and lamentable thing. When

another mā prospereth, so that al things go wel with him, yet it fareth with him, euen as wt a blome, or a floure in the fielde: which florisheth for a while, & is pleasant & delectable to loke vpon, within a litle while after it dyeth vp & fadeth away. As long as we are vpon earth, we are as it were, in a campe or a siege, where we must euer be skirmishing and fighting, and know neither who shall breake out and geue the onset against vs, nor where, nor howe, nor whan. Sometime a man is attached & assaulted in his body, in his goodes, in his name and fame. Sometime happen vnto him

Psal.103.15.
Psal.90.5.6
Psal.78.39.
Esa.40.6.7.
Eccl.14.17.
1.Pet.1.24.
Iam.1.10.
Iob.7.5.6.

him common mischaunces, as dearth, pestilēce, warre: which sometime continue very lōg, so that he may wel say: no misfortune commeth alone, but bringeth one or other companion with it. If not at ỳ present, yet hereafter it mai. And ther is no misfortune so great, but maye happen & light vpon any of vs all. At leaste wayes we muste all loke for death, as it was sayde long ago vnto our firste parēts. To rehearse examples it were but folly & superfluous, forasmuche as there is no man, but may lawfully complain of one thing or other. And althoughe some things happen after oure Gen. 3. 19.

mindes, yet it is not wythoute some sower sauce. And specially at this present, howe are all christen realmes compassed wt sorowes, troubles, & miseries on euery side: loke but vpō our owen country. There is neither good nor bad, godly, nor vngodly, but hath one crosse or other. And although some there be, yt cā shift for a while, & can make prouision for themselues for a time, by craft, sutteltye, & dissimulation, or by some fayshed in felowshipe, as they call it: yet they bring themselues at lēgth into the highest dāger, confusion & shame, both in this worlde, and in the worlde to come.

Mark wel.

And

And seeing ỳ all the troubles & aduersities in this world are a thousand times lighter and easier, yea nothing in the respect of ỳ eternal vnquenchable fire, which is prepared and already kindled for the vnfaithfull and wicked enemies of godlyal faithfull and godly persons ought to bear and suffer their transitory afflictions and aduersities the more patiently, willingly, and thankfully, considering and remembring all the dear beloued frends of God, which wer wõderfully vexed & plaged of their enemies. Abraham of ỳ Chaldeis, Loth of the Sodomites, Isaac of Ismael, Jacob of Esau,

Esay.30. 18. 19.20.&c. Dan.7.27. Iohn.3. 16. 17.18 &c. Math.25.34 2.Cor.4. 17 2.Cor.5. 1. 2.3.4.&c. Ro.8. 17.18

Gen.12. 14. Gen.19. 4.5 Gen.20.2. Gen.32.7.

Num.20.2. 3.4.5.6. 1.Sa.18.11. Iob.2.7. Mat.14.10. Mark.6.27.

ſau, Moiſes of his people, Dauid of Saule, and of hys owne ſonne. As for Iob, he had not one drop of bloud in his bodye vnconſumed. Iohn Baptiſt, the holieſt that euer was naturally born of a woman, was without any maner of forme, or order of law, right, or reaſon, beheaded in the priſon, as though God had not knowen nothing at all of him. We haue many thouſand fellow martyrs, & companions of our miſery and aduerſity: in reſpect of whoſe impriſonmēt, racking, chaines, fire, wilde beaſtes & other meanes, wherwith they are tormented, all that we ſuffer, is but a wind

or

or a pastime. But spetially this is to be considered aboue all other in our trouble & aduersity, that we haue Jesus Christ for a felow and companiō with vs therin, which suffred vpō earth in his body, all maner of smart and paine. Now is not the seruaunt aboue the master. What reason were it, that the natural sonne of God, being vtterly innocent, should be so cruelly intreated & missehandled: and we which are hys children, not by nature, but by adoption & election, and in all poyntes giltie, should escape quite and free? Therfore now whosoeuer is ashamed of the crosse, & agreued

Esay. 52. 3.4 5.6.7.8. &c
Mat. 27. 1.2
Mark. 15. 15
Mat. 10. 24. Iohn. 1. 16. Rom. 8. 29. 1. Cor. 1. 30. Gal. 4. 5. Eph. 1. 5.6. 7.8. &c.

with, the same is ashamed, and agreued to haue Christ for his felow and companion: and therfore shall ỹ Lord Iesus Christ be ashamed of him again at the later day.

The second part of this Booke.

Chap. xxii.

By what naturall meanes, or wayes, trouble and aduersitie may be qualified, eased, and ouercome.

FIrst and formest, no man ought to meddle w̄ other mens

mens matters, which appertaine nothing vnto him, nor to cast himselfe into peril & danger without any nede. For that were as much as to tēpt God, and wer cleane contrary to the examples both of our sauioure Christ, & also of the holy Apostles: which, by the commaūdement of Christ, did sometime flee, and auoide perils and dangers. But a man cā not alwais honestly & conuenently auoide them. Therefore for the second poynte. Mat. 10. 23.

Like as a waterman wil neuer let out his saile so farre, but ỳ he may sone pull it in againe: Euen so euery man, as long as

all

all things ſtand well & vpright with him, let him foreſee & prepare in time for the contrary. For the which cauſe the Lorde did tell his Diſciples of hys
Mat.16.24. croſſe, death, and paſſiõ before,
Mat.17.22. ẏ they ſeing him ſuffer anguiſh
Mat.20.18. and ſorow, might ẏ leſſe quaile
Mark.8.34. and ſhrink at it. In like maner
Mark.9.31. did he alſo declare before vnto
Mar.10.33. them, that they muſt be perſe-
Luke.9.44. cuted and ſuffer trouble, ẏ they might loke for it, & be the more hardy, bolde, and ſtrong in perſecution, whenſoeuer it ſhoulde happen.

Thirdly, a great waight and ſubſtance of the matter dependeth and hangeth vppon thys

poynt,

poynt, ỹ a man conceiue a righe iudgement and opinion of all things, that happen & chaunce. For euery thing appeareth so vnto vs, euen as wee in oure thoughts and minds do fanſie, imagine and conceiue it. If a man eſteme worldly goods for a light thing (as they ought in very deede to be eſtemed) then can he forbeare the ſame wyth the leſſe grefe and paine. Contrarywiſe, if he make a God of them, and eſteme them highly, then he trembleth, quaketh, & taketh on vnmeaſurably, when he is ſpoiled and depriued of them. In like maner in other things, a mā oft times fanſieth

and

and imagineth in himselfe, that he can abide & suffer no maner of misfortune: when, if it were wel considered, ỳ present euill, which he so feared, should seme but a trifle and no misfortune, but rather a blessing or a good turne. And thoughe it be not light and small in dede, yet let it be esteemed and taken for light, forasmuch as it commeth alone, & bringeth not two, three, or an hundreth companions with it. For it is a wonder & a singular miracle of God, that amõg such infinite and innumerable perils as the world & Sathan haue ready prepared and euer bent ouer vs, we are not vtter-

1. Pet. 5. 8.

ly

ly headlong ouerwhelmed, & God is beneficial euē to the most afflicted.
sodenly destroyed of them all. And yet God sendeth & mixeth alwayes some goodnesse and comfort betwene. As thou hast peraduēture a sickly & diseased body, but yet thy mind & heart is sound & strong. Or, thou art vexed & combered in thy mind, yet hast thou an whole & sound body. Or peraduēture thou art robbed, spoiled, and depriued of thy temporal & worldly goods, and other transitory pleasures, yet thou hast many and diuers Christen vertues and singular gifts of grace: where is a thousand times more felicitie then in all health, beauty, strengthe, ri-

richesse, frendshyp, wife, chil-
dren, honor, dignity, or power.
For this is not wrytte in vain.

Psal.104.24 O Lord the earth is full of thy
goodnesse. Here shuld an hea
and minde, ẏ is vexed and com-
vered, cease and leaue of frō th
consideration of the present mi
sery and affliction: and call t
remembrāce what other bene
fites of God do yet remaine, o
what other we haue had, or a
least what are yet to come, an
to happen to all faithfull Chri
stians. And therfore there is a
olde common prouerbe good t
be remembred.

How the vexed minde may spi gods goodnes to his cō-tētation in aduersitie.

In aduersiti remember prosperity.
And againe.
In prosperiti think vpon aduersiti.

A

Again, oft times many a losse
nd mischance weareth lightly
way again, and is sone reme-
ied another way. As if some
peciall frend of thine be taken
rom thee by death: thou maist
appen vpon another as good
y him, or els some other bene-
tes may happen vnto thee for
at losse within a while.

And be it in case that thy mi-
ry and misfortune continue a
ng while: yet is all maner of
ouble, ẏ we suffer vpon earth
ansitory, euer passing away,
d not durable nor perpetual.
he lēgth and processe of time
th mitigate, ease, asswage, &
ghten all manner of smarte,

paine, and greefe, if the mind be
a while vsed vnto it, and some-
what exercised & waxen hard in
it. Yet suche as be wise, ought
not to tary til smart and greefe
weare and fret away of it selfe,
but to preuent the time by such
meanes as we haue hetherto
taught, & hereafter shall follow.

6 Fourthly, ordinary meanes
are not to be condemned, despi-
sed, or refused. Like as a ship-
master being vpon the water,
and foreseeing a tempest to be
Act. 27. 35. at hand, calleth vpon Gods aid
and help, and yet for all that he
hath also a sure eie to the sterne
to rule it as handsomly and cun-
ningly as he can: Euen so in a
man

maner of necessities and perils
it is lawfull, and men ought al-
so to vse al maner of honest and
conuenient meanes: as phisike
& medicines in sickenesse, labor
and trauell with ỹ sweat of our Gen.3.19.
bowes in pouertye, the power
and auctholity of ỹ magistrate Math.9.12.
in wrong, iniury, debate & dis-
sention, battel aray against the
enemies of our country, & such
like: so that no man builde nor
trust in any maner of thing, sa-
uing in the very liuing god on-
ly, which can helpe, deliuer, and
remedy all things without any
middle or meane, if there were
one at hand.

Fifthly, whē a man waiteth,

tendeth vpon, and serueth hys honest crafte, science, vocation or office, whervnto God hathe called him, and studieth to execute, performe, and folow it diligently, as he ought to doe: it driueth away many euill and vaine fansies from a troubled minde, that is combred with any greefe or affliction.

Sixtly, like as weake, tẽder, and diseased eyes are refreshed and quickened, with grene and freshe pleasant coulors: Euen so combered & troubled minds are wõderfully refreshed, reuiued, & restored to strength thorow semely, honest, and measurable mirth and pastime: as thorow

row hearing of instruments of musike, by walking abrode, by altering and changing of the aire, and by going out of suche places, as be obscure and dark, into such as be very lightsome. And specially for a man in his trouble to visite hys speciall frends, or to be visited of them, bringeth a double comfort and easement vnto his sorowfull & vnquiet minde. First, in declaring thy greefe and disease vnto thy frend, & opening thy whole heart, & pouring out thy whole minde before him, thou findest a singular easemēt in thy mind therby. And againe, a true and a faithful frend, thorow his pi-

The profite of visiting the troubled.

ele & bemoning of thee, helpeth thee, as it were, to beare thy burden: and although he can take away no parte of the substãce of thy sorow, yet his good heart and wil, & frendly woyds are a great comfort vnto thee.

Chap. xxiii.

¶ The best and surest succour and comfort in aduersity, resteth only in the might, powver, vvill, and goodnesse of God.

NOw wil I open and declare, that God hathe can, may, and wil help & succo sufficiently for Christes sake, in respecte of whom he promiseth vs all maner of helpe, aid, and cõfort, and performeth it. And I will also shewe by wha

meanes

meanes, and in what measure he worketh ỳ same. God seeth & loketh vpon vs, how we stick and wrastle in peril and dãger, and he knoweth best of al, how and when to remedy, help, and deliuer vs, that his glory & our wealth may be most furthered. And he is not one ỳ only knoweth all things, but he is also almighty, and can worke and bring to passe al things. And if our affliction & aduersitie waxe and increase from day to day, ỳ longer the worse: yet is God alwayes a thousãd times mighty and stronger than it. But so mightye can not God be, but he is as gratious and merciful

The knowledge and power of God to helpe vs.

The vvill and desire that God hathe to helpe vs.

also, and hathe a greater lust & desire to shew and declare hys true heart and loue toward vs, then we can wish or desire. And although he semeth in our sight to take vtterly away all maner of light of his grace out of our eyes, yet he remaineth gratious and fauorable towarde vs priuily, & as it were in secrete, and certenly he wil not forsake vs, geue vs ouer, nor suffer vs to sticke and continue in suche heauinesse and danger. And it is not our good works, merits and deserts, ỹ moue hym therunto: but the infinite and endlesse merite & deserte of Iesus Christ, which hath purchased

vnto

vnto vs thorowe his death and passion, remissiō of our sinnes, the heauenly giftes of the holy ghoste, and mitigation or easement of al our troubles and aduersities. And it is not possible that any man ẏ taketh holde of Christ, and hath him, cā be oppressed or ouerthrowne either of sinne, the deuil, the world, or of all the creatures in heauen & earth: but shall continue and remaine for euer vnder the wing and defence of God.

Rom. 8. 1.
Psal 34. 6.
Pro. 24. 10.

Furthermore, almighty god being pacified and reconciled with mankinde thorowe Iesus Christ, hath promised both vnto the children of Israel, and to

The promisse of God to aid and helpe vs.

all that be in any distresse and
vexation, throw his ministers
euermore from time to time,
helpe, succor, and comfort. The
Lord is nie vnto them that are
Psal. 147. 3. of a contrite and broken heart:
and will helpe them that haue
sorowfull and humble mindes.
Psal. 91. 14. He desireth me, & hath set his
loue vpon me, therefore will I
deliuer him. I am by him, and
with him in his trouble, I will
bring him out, and set hym in
honor. &c. Oh how comfortable
a thing, & what an high honor
is it, to haue such a mighty and
so faithfull a felow companion,
which will so louingly stand by
vs, and aide vs.

Now as for ỹ time, God will help in due and conuenient season, and we muſt ſuffer him to take his time and leiſure. For like as God ſeeth the trouble & affliction of his church, how it is vexed: euen ſo hath he appoynted a iuſt time, how lõg he will ſuffer the wicked to take theyr pleaſure, and how far they ſhal go and attempt. And whẽ that is expired, no lõger nor further can they goe. As the captiuitie of Babilon was appoynted to continue. 70. yeares, and than to ceaſe. Yea, when the ſorowe and heauines is at the higheſt, and euery one of vs thinketh ỹ God hath vtterly forſaken vs, than

VVhen God vvill helpe.

2. Chr. 37.
Ier 25. 12.
Ier. 29. 10.

than is God most redy to help
vs, and his aide is most nighe
vnto vs. Yea, and to speake cer
tenly as the truth is, God com
forteth vs continually in the
Psal.46.1. mids of all trouble & heauines,
Math.28.9 and is neuer from vs. For the
Iohn.14.1. faithfull man hath in his hear
the spirit of God, the fountain
and spring of the heauenly wa
Iohn.4.14. ter: of the which he is euermo
moistened, reuiued & refresh
to his singular comfort. And
Hovve God helpeth. more that our sorow & aduer
ty augmenteth and increaseth
the greater aide and assistanc
shall we finde & perceiue. Go
1.cor.10.13 will not suffer you to be tem
ted aboue your strēgth, but

ther w̄ your temptation he wil make a way out, that ye shal be able to bear it. By these words doth Paule teach very comfortably, that God wil not tempt, tast, nor assay vs harder nor sorer, than we may away wyth, and be able to beare. As the afflictions of Christ are plētifull and aboundant in vs, euen so is the consolation thorow Christe also plentifull and aboundant. For exāple: The holy Apostles were so strengthened, that they reioysed that they might suffer eny thing for Christes sake. And at this present day, God sendeth more comfort, than all deuils & all the world are able

2. Pet. 2 9.

2. Cor. 1. 5.

Acts. 4 10.

to

to ſend heauineſſe, ſorowe, and diſcomfort.

God helpeth and comforteth thorovve his vvord and ſpirite.

Like as a captaine in warre geueth hys ſouldiers that are vnder him, a great courage, by ſpeaking mãfully and comfortably vnto them: Euen ſo God wil haue his comfortable word daily to be publiſhed & proclaimed abrode, to the intent to incorage his ſouldiers, that fight vnder his bãner. And yet he is not ſo ſatiſfied that we ſhuld be incoraged with bare & ſimple wordes, but he himſelfe is pre-

Mat. 28. 20. ſent by vs w̃ his ſpirite: which

Rom. 8. 12. ſpirite, as a ſure warrant & an earneſt peny, certifieth & aſſureth our hartes of the grace, fa-

uor

uor, and aide of God. And thus he comforteth and maketh our hartes reioyse vnfainedly, and geueth vs wisedome, boldnesse and strengthe to skirmishe and fight against al maner of ennemies, as well goostly as bodely.

Although in Winter the trees seeme and appeare, not only vnfruteful, but also vtterly dead: yet the son with his com- Matth. 24.
ming, whan the winter hathe taken her leaue, dothe so mollify, resolue, and warme both the earth it selfe, and the trees, that they bud out again, wax grene, and bring forth frute: Euen so when the faithful are estemed, and seme as though they were

depri-

depriued & destitute of al help, and vtterly forsaken: yet dothe ỹ heauenly spirite of God lighten, warme, & strengthen theyr harts to all goodnesse.

Like as the yong infante is not able to go of himself for verye tenderneſſe and lacke of strength, but must be sustcined, holden vp, and led w̄ the hande of the nurſſe: And like as a sicke woman, weakned with much & long sickneſſe, is not able to go one step, but some whole and strong wemen muſte take her vnder the arme, guid, and lead her, that she mai go with them: euen so are we not able to go of our selues. There is some kind

of sorow and martyrdome, that we tremble and quake for fear, whē we do but hear of it, much lesse were we able to suffer and to beare it: but God wyth hys mighty hād and present power strengtheneth, sustaineth, and preserueth vs. The spirite succoureth and helpeth our weakes and infirmities. And if the deuil thorowe his spirite dothe driue and moue the people, that they are ready & willing to all wickednesse and abhominatiō, though it cost them their liues: why shuld not God thorow his spirite make vs as lusty & willing to all goodnesse, whatsoeuer sorowe or affliction we suf- Rom.8.11.

Why God mitigateth ill, or tendeth not.

ler. Sometime God mitigateth and easeth the punishments, y men may the more easily ouercome them.

The captaine geueth sometime his souldiers libertye to take their rest, ease, & pastime, that they may somwhat refresh themselues, & afterward fight the more manly and freshly: Euen so doth our spirituall captaine graunteth ofttimes vnto hys Christians a certaine recreation, ease, and rest: whereby they may refreshe and reuiue themselues, that they mai afterward handle themselues the more lustily in their spiritual affaires. And sometime he discharge

vs vtterly of all maner of trou-
ble and vnquietnesse, and resto-
reth all our losses and hinderã-
ces again, and deliuereth vs to
oure singulare preheminence,
praise, and commendation, and
kepeth and saueth vs from all
maner of misery & vnquietnes
in time to come. And to per-
form this thing, God vseth not
only his spirite, but also other
meanes: as the angels, ỳ starrs, Psal. 104.
the elements, beastes, men, and Heb. 1. 7.
all maner of creatures.

Like as a man of war hath a
host and a courage to fighte, ha-
ving diuers valiant seruaunts
aboute him, which will suffer
him to take no wrong: Euen so

Psal.34 7. the holy angels do compasse vs
2. Kin.6. 16 about, and defend vs, that in all maner of affliction & aduersitie we are bold and able to stand & continue valiantly.

2. Kin.19. 6 Helizeus saide to his boy, be not afraid. For they that are v vs, are mo than thei that are v them. &c.

Exo.14.22. The red sea and the floud o Iordan wythdrue themselues,
Iosu.4.8. that ỹ children of Israel migh goe ouer dry, and neuer wett theyr feete.

Ios.10.13. The Sunne and mone stod still for Iosues pleasure, & m uer moued vntill such time, s he had slaine the fiue kings.

1. Kin.17.6. Helias was wonderfully f

of the rauens.

Thorow the hand of a womã the Israelites were deliuered from a terrible and cruell hoste of their enemies. And commõly God comforteth and deliuereth man, thorow other men. Ester.7.3. Ester.8.5.6 Ester.9.1:. Iudith.13.8

And spetially this is a comfortable thing, ỳ all faithfull & holy Christians vpon earthe haue felowship and participation together in all manner of things both good & bad, as wel one as other. And therefore whãsoeuer I suffer any smart, pain, or sorow, both Christ and all true Christians suffer wyth me. For the lord saith not, they were hongry, and thirstye. &c.

Esay.58.10. But he saith, I was hungry, &
Ezeki.18.7. I was thirstie. And further-
Math. 25.35 more, the whole congregation
of Christ doth help me to bear
my burden. For they that are ẏ
Gal.6.2. mẽbers of one body, take care
and sorowe one for another. If
the soule of the foote be hurte,
dothe it not greeue the whole
body? Nowe S. Paule calleth
all Christen men one body, and
also one bread & one cup. And
therfore al other faithful Chri-
stians haue compassion, & are
heauy and sorowful for me, and
whatsoeuer is light vnto them,
is also light vnto me. Take a
manifest example by the godly
prophet Jeremy. Which com-
plai-

plained sore, and was in much distresse, when he had no other cause, but that the Iewes hys Countrey men were so euill handled and vexed.

Chap. xxiiii.

¶ Examples of the helpe and aide of God.

TO this ende and purpose ought we to consider, and to call vnto mind the examples both of the olde and new testament. If God had euer forsakē his faithfull elect in their trouble & nede, than might we haue a iust and lawfull excuse to mistrust him. But for as much as none, ỹ euer sought vpon God, was forsaken of him: ought not

that to comfort and strengthen vs, that he will also mercifully stand by vs in all our nede and necessitie:

The godly man Noe, wyth his sonnes and sonnes wiues,
Gen.7.1. were preserued of God thorow an Arke or a ship, when as the whole world beside was destroied with the sinne floud.

Nowe if we w̄ Noe beleue
Gen.3.15. in the blessed seede, so shall we also wyth him be reputed for vertuous & good before God, and be preserued as he was.

Gen.19.16. Loth was also deliuered frō the plage and punishments of the Sodomites.

Iacob was faine to flee from hys

from his brother Esau, and to suffer great wrong and iniury of his father in law Laban: and yet he was neuertheleſſe bleſſed and preſerued of God. Gen. 37. 28.

Joſeph being ſold of his brethren, and becauſe he wold not commit filthines and abhomination with hys maſters wife, was caſt into priſon: but God deliuered him, and exalted him to high honor. Gen. 39. 7. Gen. 39. 20. Gen. 39 21.

King Pharao threatned Moſes very ſore, and the children of Iſrael alſo themſelues wold haue ſtoned him to deathe: but God preſerued him vnder hys protection. Exod. 14. 11

Vnto the children of Iſrael

Exo.16 13. god gaue water out of an hard
Exo.17.6. rocke of stone, and bread from heauen, and quailes, and other necessary things for the comfort of their necessitye wonderfully in the wildernesse.

2.Kin.19.6 How graciously did god pre-
Ezc.32.21. serue king Dauid & Ezechias
Dan.6.23. in their trouble and necessitye, & also the Prophets, Ezechiel & Daniel, among the heathen?
1.Mac.2.28 And likewise defended he Iudas Machabeus, with other at that time. Forti men had made a solemne vow, neither to eate nor drinke till they had killed
Acts.23.12. Paule: but God did not suffer it to come to passe. These and other like examples are wrytten

ten for this purpose, ỳ we shuld geue like iudgement, and haue like opinion of other like examples, which are not expressed. Beside this, it is also euident and hath bene marked, ỳ sometime such as haue ben the most timerous, weake, and fearfull, afterward being strengthened in faith, through the might and power of God, haue suffered martirdome, banishment and death moste willingly and ioyfully: and also haue comforted boldly such as haue suffered wt them, euen against the nature and disposition of the flesshe of man. Yea ther is not one of vs all, but haue oft felt and proued

the

the helpe, protection, and aid of God. For who can make hys boast, that he himselfe did helpe any thing at all to the matter, when he was formed in his mothers wombe? Of the which matter read Dauid. Who hath kepte vs hetherto while wee haue bene a slepe? Who hathe sorowed and taken care for vs, whan we haue labored or take our pastime, or else done some other thing, & neuer toke thought the least moment for ourselues? It may well happē that God may somtime suffer vs to swim, but he will neuer suffer vs to sincke or to drown. To be short, if there were not so many

Psal. 119.
Psal. 127. 2.

exam-

ramples before our eies, if we would but looke a little backeward, and cõsider how we haue passed and auoided the time ꝑ is past, which surely hath bene alwayes full of great perils & dangers: whether we will or will not, we shalbe compelled to confesse and graunt, ꝑ the mercifull goodnesse of God hathe borne vs in his bosome, & hath preserued vs from diuers dangerous perils, ouer and aboue all that euer we coulde thinke, imagine, or deuise. Now if god hath thus holpen and deliuered vs many and diuers wayes, without any labor or studie of oure selues, yea without any maner

of

of care or sorow of our partes, whan as we neither knew nor thought that he was present with vs: we must needes be very obstinate, dull, and mad, if we doe not from henceforth, in any manner of trouble or necessitie cast our sorow vpon him, and suffer him to care for vs, but we in suche case, Oh shame, begin to dout and feare least he hath already forsaken vs, or will from henceforth geue vs ouer.

Psal 55.22.
Math.6.25.
Luke.12.22
1.Pet.5.7.

Item, if God of his naturall loue, beneficialnesse and freeliberalitie geueth heere in this transitory life health, strength, richesse, wealth, frendship, power, authority, and honor, &

such

such like, euen vnto the wicked and vngodly: why shuld not we determine and conclude vpon the same, that he will deale and distribute a thousande times higher & greater benefites vnto the godly and right faithfull Christians, although they neither see nor receiue those gifts at that present instãt? Besides this the Lorde also comforteth vs: If God take care for the foules of the aire, & the floures of the fielde, & prouideth norishment & clothing for them: truely he will deale vs faithfully vs men, which excell manye wayes the foules of the aire, & grasse of the fielde.

Luke. 12. 24
Math. 6. 28
Mat. 10. 29.

The third and last

part of this Booke.

Chap. xxv.

¶ We must dire& our faith, hope, and co
fidence, towardes God.

Hetherto hath it ben de
clared, that ỳ very righ
and true helpe, succo
comfort resteth in Go
thorowe Christ, & for his sak
nowe shall it consequently b
taught, how we should order
behaue our selues againe wyt
faith, hope, prayer, repentanc
amendment of life, & patienc

hat God may participate, di-
ribute, and extende his grace
nd mighty mercifull hand to-
ard vs.

First of all, although we must
terly despaire of all maner of
elpe, and succo[u]r of man, & can
no wise deuise, or imagine
hat way, or after what sorte
od wil or may helpe and aide
: yet notwithstãding we must
terly resist, and banish al ma-
r of heauy, sorowful, and des-
rate fansies & imaginations
he minde, and geue no place
o them, but cõceiue stedfast-
his sure trust & confidence
God, that he bothe knoweth
wil take and hit the righte

time, measure and meanes to
helpe vs, and wil valiantly and
gloriously deliuer vs. Let vs
commit altogether ioyfully
boldly without feare vnto god
and let his mercy and gracious
goodnesse more reioyse & com
fort vs, than all the misery an
sorow vnder heauen, vpō earth
or in hel, may feare vs. Yea, w
nede to care and sorowe for m
thing so much as for this, y
be not too careful and sorowf
for our selues, as though he G
had geuen ouer all his care a
sorow for vs. For like as y
uernor, father, or good man
the house taketh al the care a
sorow vpon himselfe, how
th

shal finde, feede and sustain his
familye, and the housholde ser-
uaunts ought to loue their ma-
sters, to haue a good trust and
opinion of them, and also to la-
bor & to do such seruice, as they
are appoynted vnto faithfully:
Euen so all maner of care and
sorowe for vs belongeth vnto
God, and our partes and duety
is no more, but to trust and be-
leeue in him, & to serue in that
vocation and condition of life,
whereunto we are called and
appoynted of God faithfully.

Now, if God be most victo-
rous and inuinsible, & his dear
beloued son also an euerlasting
strength that can neuer faile a-

gainst the deuill and the world:
and againe, both Christ & God
Ephe. 3. 17. himselfe, thorow faith, are ours
and dwel in vs: than is there no
cause why the faithful Christen
1. Pet 5. 10. man shoulde feare neither hys
owne feble flesshe and body, nor
his weake & impotent age, nor
yet the whole power of the de-
uil, though he be armed & wea-
poned w a thousand thousand
craftes and subtilties. For if so
be that in God be all maner of
ioy, blessednesse, and felicitie, &
we thorow faith doe proue and
finde him a gratious and mer-
ciful god vnto vs: than may we
lawfully reioyse in God, euen
in the middest of the highest so-

row

row and aduersitie that can be.
Witnesse: There shall none be
confounded and put to shame ẏ Psal.25.3.
hopeth in thee. Cast thy care &
sorow vpon the Lord, & he shall Psal.55.22.
defend and sustein thee: What
can be thoughte or imagined
more swete or cõfortable? For
example: The heathenishe wo-
man of Cananie, all hope and
comfort in the remedie & coun-
sell of man set aparte, desireth Mat.15. 22.
helpe and succor of Christ. And
although the Lorde geueth her Mat.15. 26.
at the first a roughe and sharpe
answer, yet she is nothing aba- Mat.15. 27.
shed, nor will not so be answe-
red: Euen so hold thou on like-
wise wͭ the heathenish woman,

ing and crying still: O thou son of Dauid, haue mercy vpō me. And so shalt thou hear at lēgth this cōfortable gospell and absolution: Thy faith is great, be it vnto thee as thou desirest.

S. Barnarde sheweth very comfortably what a faithe he had in these goodly wordes.

O Lorde, it is muche better for me to suffer trouble, so that thou only maiste be by me, than to rule and liue pleasantly and costly vvithout thee. It is better and more pleasant vnto me to be in an hote burning and flaming ouen vvith thee, than to be euen in heauen vvithout thee.

And who did euer trust in the Lord, whom he at length forsoke? Besides all this, almightye God commaundeth vs we should hope, trust, and loke

for

for helpe at his hand. Whych hope bringeth with her a mitigation and easement of ỹ smart and sorow. I hope in the Lord, therfore shall I not fall. Hope thou only in God, so shalt thou be holpen. Hope is neuer confounded nor put to shame. Psal. 27. 14. Psal 28. 7. Rom. 5. 5.

Chap. xxvi.

¶ Of prayer in trouble and aduersitie.

The holy scripture teacheth vs, in all maner of necessities as well bodely as ghostly, to cal vpon God, and to flee vnto him. And here doth it profite very much, if one be mindful of another in his prayer. But what should a man pray for?

The first thing to be prayed for.

First, and most spetially for remission of his sinnes. For whã we haue once obteined of God pardon of our sinnes, than certenly shall the sickneſſe, aduersitie or punishment either clearly cease, or elſe thorow the gracious wil and goodnes of god, it shall redounde to the furtherance of our saluation.

The rule of praier for help & deliuerance in sickneſſe.

Secondarily, we muſte also pray either that God wil helpe and deliuer vs, not after the deuiſe & fansie of our own brains, but after such wiſe as shal seme vnto his godly wiſedom: or els that he wil mitigate & ease our pain and punishment, that our weaknes may not vtterly faint

and

and sinke downe to the bottom.

Like a sicke person, although he dout nothing of the faithfulnesse, honestye, and tendernesse of his Phisition or Surgen towards him, yet for all that desireth him to handle his wound, and to dresse him as easily and tenderly as is possible for him: Euen so in like maner may we call vpon God, that if it be not against his honor and glory, he wil vouchsafe to geue some mitigation and easement of the paine. And spetially let vs desire of him, to graunt vs strēgth that we fainte not, nor be ouercome with the feare or greatnesse of our sorowe and greefe,

wherby we might forsake him,
and fal into some wickednesse:
but that we may rather, after
the examples of the holy Mar-
tyrs, suffer death, and most in-
tollerable torm̄ets, then either
to forsake and deny our faithe,
or else to do ani maner of thing
against the will of God. And it
is very expedient for vs to pray
with the lost & desperate sonne:
I am no more worthye from
Luk 15 17. henceforth to be called thy son,
make me as one of thy hired
seruauntes, I wil gladly wyth
all my heart haue sorowe and
trouble vpon earthe, euen as a
laboring seruaūt, that goeth for
his hire, so that thou wilt but

suffer me to dwel and remaine in thy house for euer. But now how shuld we pray? S. James in his first chapter teacheth vs, that we should pray in faith wout wauering, & nothing doubt but that God dothe mercifully heare vs. We must cõtinually loke vpon the promesse of god, and haue ỳ alwayes before our eyes: that we doe not only seke helpe & remedy at his handes, but also hope & loke surely for it, committing bothe body and soul with a good wil vnto him. Call vpon me in thy neede, and I wil helpe and deliuer thee, & so shalt thou praise me. Lette him cal vpon me, so wil I hear him:

Mach 21.22
Mar.11. 27.
Iames.1. 6.
Psal.50.15.
Psal.91. 15.

him: I am with him in his trou
ble, I will deliuer him out, and
bring him to honor. And again
Uerely, verely, I say vnto you,
Iohn. 14. 13 whatsoeuer you shall pray for
vnto ỹ father in my name (that
is to say, in the trust and confi-
dence vpon my merites) he shal
geue it vnto you. For example
Exod. 17. 12 when Moises held vp his hãds
vnto God, and prayed, his ene-
mies, the Amalechites, were o-
uercome. The two blinde men,
Math. 9. 27. which did cry after the Lorde
Oh sonne of Dauid haue mer-
cy vpon vs, wer heard. Of such
like examples are the gospels
Praise & thankes geuing to God. full. Item, in trouble and aduer-
sity we ought to praise God, &

to geue him thankes ỹ he hath not forgottē vs: but thorow hys fatherly visitation calleth and drawēth vs vnto him, and graciously helpeth vs to beare all maner of burdens. Euen so did Paule in his aduersitie praise God: praised be God the father of our Lord Iesus Christe, the father of mercy, and God of all consolation, which comforteth vs in al our troubles and afflictions. 2. Cor. 1. 2.

Chap. xxvii.

Repentance and amendment of life, in trouble and aduersity is necessary.

NOw there must go with all this repentaunce, heauinesse, and sorowe for the sinnes

sinnes which we haue commit-
ted in time past, amendment of
life, the loue of God, the feare
of God, all vertue & godlinesse.
2.chr.33.12 Manasses was sory and peni-
2.chr.33.13 tent for his wicked life and cru-
ell tirannie: and therefore did
god deliuer him out of ỳ hands
and captiuitie of Babylon, and
restored him again to his king-
dome in Israel. Bi Jonas was
it preached & proclaimed vnto
the great citye of Niniue, that
God shoulde destroy and ouer-
Ion.3.4.5. throw it within.xl.dayes. The
Niniuites beleued this procla-
mation and preaching, and be-
gan to repent and amend their
liues with a great & a singular

hum

humbleneſſe & ſubmiſſion. And ſo god of his mercy ſpared thē. Now is gods mercifull heart nothing diminiſhed: if we doe as the Niniuites did, he bothe can and will pardon and ſpare vs, as he did them. Num. 11 2. Eſay. 50 2. Eſay 59. 1.

Chap. xxviii.

Chriſten and godly perſuaſions and examples out of the vvorde of God, to moue men vnto patience, in affliction and aduerſitie.

AMong al other vertues, in aduerſity patience is moſt neceſſary. Not ſuch a patience as to ſuffer all things to paſſe, whether they be good or bad, right or wrong, ſetting all in ſixe and ſeuen, but when we

are

The true patience.

are in trouble and aduersitie, & cã auoid it by no lawful mean, whereas after the desire & lust of our flesh, we wold murmur, forsake, & geue ouer both God and all maner of righteousnes: then to resist and striue against oure afflictions and sorowfull thoughts, and as a man would say, to speare vp, and to captiuate & subdue our natural eies, wit, and reason, vnder, and vnto the obediẽce of God, yelding and submitting our selues vnto him, suffering whatsoeuer it be with a good and redy wil, euen though it were most bitter and cruel death, rather thẽ we wold swarue from the word of God:

yea,

ea, & moreouer to praise God,
nd to geue him thankes, that
e will vouchsafe so fatherly to
isite vs, and that he hathe not
ygotten vs. This is called a
ight Christen patience. For it
s Gods precept and commaũ=
ement, that we shuld not mur=
ur or grudge againste hym,
hẽ he chasteneth vs, but that
e shoulde submit oure selues
ost hũbly vnto hys holy will:
nd after a certaine manner to
ishe, that is to say, willingly
suffer and beare such punish=
ent & correction, wherby we
main and continue obedient
to his godly rightuousnesse.
urmur not, as certaine mur=

We must be content the vvil of god be done in vs.

Num 21.6. mured and were destroyed of
1.Cor.10.8 destroyer. Wherfore we ough
to shew patience in all things
as a poynt of our dutie. And
is a greuous sinne to murm
and grudge against the iudg
ment of God, and to resist a
striue against Gods will. A
God doth not only comman
patience, but also is him sel
patient & long suffering: whi
destroieth not at once ỹ who
monger, the extortioner, and
ther such like wicked and da
nable people wyth a lightni
or thunderbolt, although h
holy and straight righteousn
requireth no lesse. He gen
time and space sufficient for

man to repent, and to return to grace again. Hēce Paul saith: dost thou despise the aboundāt richesse of his goodnesse, hys patience and long suffering? Knowest thou not, ỳ the goodnesse and gentlenesse of God calleth thee to repentance? According vnto this godly example, thoughe it be so ỳ we must suffer somwhat against our wil and contrary to our minds and affections: yet shoulde we not murmur and grudge, but amēd our liues, and paticntly loke & wait for better. And spetially ỳ vnspeakable fidelitye and loue of God toward vs, ought lawfully to moue and persuade vs,

to suffer God to worke with vs euen according to his will and pleasure. For by this meanes we geue God this honor, that he dothe vs no wrong nor iniurie, but disposeth al things most wisely, and will direct them to a good ende. On the contrary part, the vnpatient mā murmureth & grudgeth against God, and is angry w̄ him: as though his iudgements & works were not iust & right, for asmuche as the wicked and vngodly liue in pompe, pleasure, and all dissolutenesse, and the vertuous and godly, in pouertie, sorowe, and misery. He may peraduenture fansy and imagine w̄ himselfe, that

How the patient honoreth, and the murmurer dishonoreth God.

Psal. 37. 7.

how God ouercharged his faithfull children, & will suffer them to remaine in pearil, necessity, and danger, and will not heare them. And thus is he so poysoned with bitternesse and obstinaty, that he beginneth to hate and to blaspheme God in heauen, & seketh vnlawful meanes to helpe and remedy himselfe: like as Saule did, running after wytches and southsayers. 1. Sam. 28. 7

Wherefore let euery Christen man take hede, that no such raging fiersenesse and bitternesse come vpon him, or at least that it remaine not long by him: but in such temptatiō let him fight manfully, as in the face & sight

of the heauenly captain, which both seeth & knoweth al thigs, & also moste faithfully rescueth his souldiers, and is as it were a felow, and one among them, and will recompence all theyr labor & trauel a thousand folde in the life euerlasting.

An example of Christ.

Moreouer, we haue an euident and perfect image & spectacle of all patience in our lord Jesus Christe, as he himselfe poynteth vs vnto himselfe, saying: whosoeuer will folow me, let him forsake him self, & take his crosse vpon his backe, and folow me. When his vnspeakable martirdome and passion began, he prayed: O Father, if

Mat. 16. 25.

ſt be poſſible, take thys cup frō me, but thy will, & not mine be done. Where did he euer once murmur or grudge, or caſt out ſo much as one vntowarde and vnpatient woꝛde, when he was mocked and ſcoꝛned, ſcourged and beaten, and moſte cruelly miſoꝛdered and dealt wyth all? Print this well & ſurely in thy minde, that he did pꝛay vpon ẏ̄ croſſe foꝛ his greateſt enimies, and ſaid: Father, foꝛgeue them foꝛ they knowe not what they do. If he thoꝛowe his heauenly and diuine might & power had rid himſelfe of all his paine, ſoꝛow and dāger, and that we in our ſoꝛow, anguiſh, and neceſſi-

Mat. 26. 30. Mar 14. 31. Luk. 22. 39. Iohn. 18. 2.

Eſay. 53. 2. 3. 4. 5. 6.

Luke 23. 34 Acts. 7. 60.

rye, had not felt any heauenly strength nor power from God: then could we not haue comfor ted our selues at all with oure sauioure Jesus Christ. But he wold not put of his bitter pas sion thorow his almighty pow er, but rather ouercome it tho row weakenesse. Now then, if he, whom all angels and crea tures in heauen and earth doe behold & loke vpon, yea whom they all must serue & fear, doth suffer innocently vndeserued w all patience & mekenesse more then euer any christen mā was attempted with: it ought law fully to make euen an heart of stone or yron to pe[illegible] and melt,

Psal. 97. 9. Heb. 1. 2. 3. 4. 5. &c.

and

and to take these small afflictions wel deserued, most patient ly and willingly, and to suffer and beare them most meekely.

And this practise did the holy elect of God in the old time not only inculcate and teache with words, but also expresse & perform in dede. It was an heauy crosse vnto Abraham, to slay & offer vp his moste deare sonne: and yet he, with all patience, shewed himselfe obedient vnto God therin. Gen.22.2.

Exãples of the holy fathers and saincts patience.

And Isaac, perceiuing that it stode vpon his life, and that he should die, we read not that he did resist, nor once open hys mouth against it. Gen.22.7.

Ioseph, when he was deliue-
Gen.37.28. red of his brethren vnto ỳ Hea-
then, which wer strangers vn-
Gen.45.5. to him: yet he forgaue it hys
brethen, & did them good for it.
Exod.17.4. Moises being reuiled of the
Israelites, as a deceiuer and a
betrayer, yet had such compas-
sion of them, that he prayed for
them, saying: O Lorde, either
Exod.32.32 forgeue them, or else wipe me
out of thy boke. Here he is wil-
ling and ready, to take all ỳ Is-
Rom.9.3. raelites sinnes & offences vpon
himself, that God shuld punish
him for them.

Dauid was faine to be a ba-
1.Sa.18.12. nished outcast a long time, & to
flie euery where from Saule:

whom

whom notwithstanding he might
once as easily haue destroyed &
killed, as he might haue eaten
a bit of breade. And after that
he was put to flight of his own
son, and yet said patiently: If I
finde grace & fauor before god, 2. Sa. 15. 14.
then will he restore me againe.
But if he say, I haue no plea-
sure nor delite in thee: beholde
here I am, let him do with me,
as pleaseth him best.

Iob, the spectable of patiẽce,
being ful of sores in his bodye, Iob. 1 21.
spoiled of his goods, and depri-
ued of his children, sayde thus: Iob. 13. 15.
God gaue it, and God hath ta-
ken it againe, the name of the
Lord be praised. Furthermore

he

he sayth: if he should kil me, yet will I put my trust in hym.

Mathathias in ỳ very highest perill and danger of his body and life, at such time as they would haue cõpelled and forsed him vnto idolatrie, made thys answer vnto the seruaunts and ministers of Antiochus: we wil not swarue nor depart frõ oure
1. Mac. 2. 22 faith, neither to the right hand nor to the lefte.

The Apostles did reioyse, ỳ
Actes. 5. they were worthy to be scourged, beaten, and reuiled for the name of Jesus.

We should learne to cry with Paule: I am sure, that neither
Rom. 8. 38. death nor life, neither heighthe

nor

nor depthe, nor any other creature can seperate vs from the loue of God, which is in Christ Jesus our Lord.

After the time of the holye Prophets and Apostles, many thousand martyrs (among whō diuers notable matrones, chast virgins, and other yōg people) did suffer moste greeuous tormentes and afflictions for the truthes sake. But nowe heere might some man obiecte & say: It is no maruell that the holy saintes did suffer ioyfully and boldly, for they did suffer innocently, vnworthily, and woute deserte: but as for me I muste needes complaine that I am a wret-

1. Mac. 2. 37
2. mac. 6. 10
11. 16. 18. 19
20. 30.

wretched sinner, & that which I suffer, is for my desertes and sinnes, so that I suffer worthily. And therfore my crosse and affliction can in no wise be compared or likened vnto the crosse of the holy saints. &c. This obiectiō may be answered in few wordes.

The holy saintes, euery one of them, concerning thēselues and their own nature, were miserable sinners: but again they were holy & righteous through Iesus Christ, which hathe distributed and geuen vnto them also thorow true faith, his holynesse and righteousnesse.

Iob. 4. 17. 18. 19. 20. 21
Iob. 13. 19.
Esay. 14. 32.
2. Pet. 2. 20.
Apo. 20. 4.

Furthermore, these two be-

tues

ues, true Faith, and christian
patience, are so nigh of affini-
tie, and so annexed and knit in
felowship together, ỳ alwayes
the one helpeth the other.

Faith is stirred vp, exercised,
put in vre & practised, and re- Faith helpeth
ceiueth increasement and more to Patience.
strengthe thorowe patience in
sorowe and affliction: when as
we for Christes sake, doe bothe
desire and also waite for helpe
and strengthe of God against
our nature, which can nothing
but doubt and despaire, and al-
so against the weakneſſe of the
flesh, against the temptation of
the deuil, and against ỳ assauts
of the world. And againe, pati-

ence

tience is exercised, proued, and
made stronger thorowe true
faith. For whosoeuer knoweth
and is fully persuaded, that he
hath a gratious and a merciful
God, with whom, after this mi-
serable life, he shall liue euerla-
stingly: the same shall suffer all
maner of trouble and aduersity
patiently, Christenly and thank-
fully. Againe thorowe faithe in
Rom.4.20. Christ, we are set at one and re-
Galat.4.4. conciled with God, and assured
Ephe.2.5. of his grace, mercy, and fauour
for Iesus Christes sake and the
merites of his passion. For ex-
ample Dauid, forasmuch as he
beleeued truly and stedfastly in
God, spake boldly w a corage

God

od is our hope and strength, Psal.46.1.
very present help in al the so-
wes & necessities that haue
assaulted vs. Therfore will we Psal.46.2.
t feare, though ỹ world shuld
ke, & though the hilles shuld
caried awai in the midst of ỹ
.&c. Yea euery christen man
(if it wer possible) shuld be con
t to lose a thousand bodies &
es, if it were for none other
ng, but that he hath hard, ta-
& beleued the holy gospell.
t for any man to be impati-
& so to remain, it is an eui-
t token, ỹ the same person
er had any true faith: or els
e had, that it is quēched and
e againe. For impatiencie

leth vnto murmuring & disob
dience against god, and begi
neth to hate God, and to bla
pheme him. Also christen pra
Praier helpeth to patience. er is a great help & further
to patience. For in prayer w
desire the sanctification of t
name of God. Now is ỳ nam
of God most praised & sanct
ed, when we, being in ỳ high
danger & necessity, do depend
hang vpon God (thorow fait
and patience) as vpon one t
will dispose all thing well, a
to a good end. Again, in pra
we desire that the kingdom
Math. 6. 10 God may come vnto vs. Ne
Luke. 11. 2. if God will confound & dest
in vs the kingdom of the de

d of the flesh, or else would ve-
rly lead and draw vs into his
odly and heauenly kingdome
orowe the crosse, were it not
much as to pray against our
lues, if we shuld be impatient
der the same: We pray like-
se, that Gods will be done.
ow, if it be gods will that we
ould haue sorow, trouble, and
uersity vpon earth, how dare
can we resist or grudge a-
inst his will:

Chap. xxix.

amples and causes, taken out of naturall
things, and of Heathen men, vvhereby a
man maye be moued to patience in ad-
uersitie.

If there were no holy scrip-
ture at all, yet might a man

of his owne reason take exãple
of byute beastes, of natural
things, as of body and soule,
the naturall partes vnto the
belonging, also of heathen mẽ
Iewes, and handy crafts men
and of all manner of states and
degrees of mẽ, and likewise of
the angels, and of the Deuil
wherby they might conclude
learne, ẏ they ought to behaue
themselues patiently, boldly
mãfully in aduersitie or misfor-
tune. A lambe or a shepe is led
vnto the slaughter, & neuer cri-
eth nor openeth the mouth, but
suffereth & abideth it patiently
and mekely: Euen so ought the
holye electe of God, when they

Examples of brute creatures and naturall things. Math. 5.

but trãsitory) & be made whole
& sound againe: Euen so ought
we gladly & willingly to suffer
our Lord God, and to be still
quiet, whẽ he sendeth vs aduer-
sity, wherby we mai be releued
& discharged of eternal pain,
obtain helth, blisse, & saluation
for our soules. If thou canst con-
sider ẏ order & course of nature
that is naturally wrytten in thy
heart, thou shalt therby learne
& conclude ẏ a man ought to be
so strong & stedfast, ẏ he should
not be moued by any smarte
pain, or other temptation, to do
any thing that is vnseming, or
agaīst honestie. And out of this
honesty, wrought and plãted in

nã-

ee cursſed and reuiled, not to
urſſe or reuile again, whē thei
re ſmittē, not to ſmite againe,
ut to ſuffer all maner of ſmart
nd pain, and not once to bleat
or to opē their mouths againſt
it. Our bodi is but veri worms meat: and if we could beſtow ỹ ſame to ỹ honor of our redemer & ſauior Chriſte, ought we not to be glad and to reioyſe if we might ſo do? Like as thei ỹ are ſick & diſeaſed cā be content to ſuffer & abide any of their mem bers of their body to be cut of, & to be burnt, ſo that they may be any thing releued and eaſed therby of their great ſmart and continuall paine, (which is yet

Iob. 19. 26.

re, ſpyong the learning & ex- Examples of the heathen.
mples of the wiſe and notable
eathen men, which we cal phi
oſophers. Among whom thys
as a common Prouerbe and
ence, Beare & Forbeare. The
rſt worde wherof, teacheth vs Beare.
ỹ we ſhuld ſuffer the croſſe pa-
ciently, and to be ſtill and meke
when we are viſited therewith.
And the ſecond ſignifieth, ỹ we
ſhould hate, flee, & auoid al ma- Forbeare.
er of exāples, words, or dedes
ỹ might geue any maner of oc-
aſion to any euill. Ariſtotle in
his boke of maners teacheth, ỹ
felicitie & bleſſednes conſiſteth
not ſpetially in health of body,
in aboundance of goodes, or in

worldly honor, dignitye, & estimation: but rather in ỳ exercise and practise of vertue. Out of ỳ which it followeth that a man ỳ is vertuous, maye be blessed though he haue neuer so much troble or aduersity. And he reckeneth and taketh trouble and aduersity for the very matter & occasiõ, wherby vertue is most stirred vp & exercised, & wherin it doth most shine & apere. And the same Aristotle also compareth an honest & vertuous man vnto a good capten. For like as a good capten leadeth & ordereth his hoste, according as the occasion requireth: Euen so a vertuous mã behaueth himself pa-

patiently and wel in aduersity, and maketh the best of it. The Stoikes did teach plainly, ỳ it was not to be reckened an euil thing for vs to liue in pouerty, sickneſſe, and misery: but this only to be euill, to forsake vertue, & shew any poynt of dishonesty. Cicero, one of the most notable and excellẽt Romancs wryteth thus: remember & persuade this wᵗ thy self, ỳ besides sin and dishonesty, nothing can happen to a man, whereat he ought to be astonied or abashed And according to this example did one heathen man oft cõfort another bi al maner of circumstances of things, as these folo-

wing & other: It beseemeth not a man to wepe and waile like a child or a woman. And Seneca writeth thus: It is easier to subdue and ouercome an whole nation, than one only man. Item thou arte no more a childe of a pere, but thou hast age & peres and therfore more is required of thee, than of a childe. Thou hast bene brought vp & instruct from thy youth in godly wisedome and knowledge: the same must thou now practise & shew forthe. Before this time thou couldest cōfort and geue good counsel vnto other: do not therfore now like the euill phisitiōs which boast and pretend ỳ they can

can helpe other men, & can not helpe themselues. Before thys time hetherto thou hast shewed and behaued thy self manfully: therfore be nowe like vnto thy selfe, and goe not backward. It wer an vnseeming thing to war from day to day woorse, & weaker, & such like. Although thys doctrine of the heathen men in this & such other poyntes is to be commended, yet the stories doe make mention of many vnseemely acts ỹ thei did. As this, ỹ Coriolanus for desire of reuengeance, did war against his owne naturall coũtry. Also Cato and Antonius for sorow and heauinesse, did kil and murther them-

themselues. But the very reson of man can discerne and iudge that such things are against nature, and against all vertue and honesty. But the very right and the most notable Heathen men haue commended and set forth patience, not only with words, but also haue shewed the same in example and deede. Among the Grecians Aristides, an excellent vertuous mã, being banished out of his countrey, did take and suffer his misery very mãfully and patiently. Among the Romaines, Camillus and Attylius Regulus wer highly commended & praised for their excellent patience & stoutnesse,

which

which they shewed in aduersi-
ty. Scipio could haue defended
and reuenged himself of the se-
ditious rebellion with force &
strong hād. But of an excellent
princely heart, he went out of
the sight of his ennemies for a
time, and suffered much troble
and iniurie of them, for the pro-
fite of his lande: least he should
geue them occasion to more bit
ternesse and fiercenesse. Yea,
we read of certaine wemen, as
of Cornelia, which in affliction
and aduersitie, did shew manly
hearts and great stoutnes. But
we must alwayes marke the
right difference betweene the
heathenishe and the Christen

pa-

patience. As Socrates in hys aduersitie, did wonder at the vnrighteousnesse of men, and thought ỳ it was but a chaunce and fortune, that he was afflicted. But Dauid knew and confessed, that his visitation and affliction came from God. Socrates, forasmuche as he suffereth innocently and wythout a cause, he can not finde by hys reason, that we shuld wish and desire punishment and affliction. But Dauid (after a certain maner) wisheth and desireth the crosse: for he knoweth that it is Gods wil to testify, and to open manifestly thorowe the crosse and aduersity, his wrath

2.Sa.24.10.
1.chr.12.17
2.Sa.24.14

and

d displeasure against sinne. Socrates in his manly suffe-rance and patience, neither de-steth, nor loketh for any helpe, comforte or mitigation of his affliction from God. Yea, the notable Cato, hearing ẏ Pom-peius being a good man, was ouercome and subdued of Juli-us, which was a wicked man, began to dout and to despaire. But Dauid in his patience & obedience calleth vpon god for helpe and deliuerance, and is certen & sure that the almighty Lord doth assist him for the ho-ly & blessed seedes sake, wherof ẏ Heathen haue no knowledge nor vnderstanding. Thus by com-

Psal. 5. 1.

Gen. 3. 15.

comparing the one to the other
we shal finde and perceiue that
the doctrine of the Gospell is
more pleasant and acceptable,
& moueth vs vnto more thank-
fulnesse towardes the gospel of
Iesus Christ: thorow whome,
and by whose meanes we ob-
taine an whole and a perfect
comfort. Nowe from the olde
Ethnikes and Heathen men,
let vs descend and come to the
Turkes, Iewes, and to other
degrees of men. Many a Turk
and Iew would suffer himselfe
to be martyred and tormented
most cruelli, rather thā he wold
deny or forsake Mahomets re-
ligion, and his peruerse and

naugh-

ughty faith. And why should
t a Christian thã much more
content to suffer stoutly, if
de should require, for ỹ Chri-
n religion and faithes sake?
A marchant man maketh far
ages and great iourneis: and
nture th body and goods, and
thing is too hard and sower
him, onely for worldly and
amitory gain and luker. And
t his hope is uncerten whe-
er his chance shalbe good or
il. And though he happeneth
uer so well, yet he bringeth
me nothing but fraile & tran-
ory goods, which shall haue
end. Now all we haue a lõg
ge to make also, euen from

earth to heauen. And shuld
we be as wel content, as
glad, and willing to suffer
maner of pearils and dange
that may happen by the wa
seing that we haue an infal
ble and sure hope of eternall
euerlasting richesse for Je
Christes sake:

A waifaring man, that
eth from home, althoughe
passeth many pleasant ho
and goodly meades: yet mi
ding altogether homeward
gaine, all such things doe
thing tempt nor greeue h
Euen so whan so euer we h
not all our pleasure and de
heere, let vs stablishe our

ꝛt, and delite our ſelues wyth
ur countrey and habitation in 2.Cor.5.1 2
eauen. Phi.3.20.21

Whan a man of an high and
oble birthe is contemned and
miſſchandled in a ſtraunge lād
oher he is not knowne, it gre-
eth him nothing ſo muche, as
if the like ſhould happen vnto
im at home in his owne natu-
all country. Now is our natu-
all country in heauen: vpon
arth we are but ſtrangers and Heb.13.14.
ilgrimes. Therfoꝛe we ought 1.Pet.1.3.4.
e rather to ſuffer all things Phi.3.20.21
atiently heere, only ẏ we may
aue reſt among ẏ inhabitants
our right eternall lande and
ountry.

A man of warre prepari
himselfe to all maner of thing
apertaining to warfar, thoug
his enemie be neuer so stron
yet he forgetteth all feare, a
neuer once thinketh vppon t
strokes and woundes, but on
vpon the victory and triumph
and goeth his wai and fighte
manfully like a Giant again
his emnemies, only for worl
glorye and luker: which thin
may redound to the great sla
der and shame of Christen pe
ple, if they for the honor, glor
and pleasure of God, should n
as promptly, willingly, & ma
fully fight against their ghos
ly enemies for higher & gre

triumphe, luker, and com-
ditie.

A plowman or an husband-
man goeth to the field, dõgeth,
weth, soweth, and harrow-
his ground, and hath much
owe therewith, and waiteth
fruite and profite therof. By
same example doth the ho-
Apostle S. James moue and Iam. 5. 7.
hort vs vnto patience.

Turne a fowre cornerd stone
w thou wilt, it wil alwaies
and vpright: Euen so howso-
er a right Christian be tẽp-
and assaulted, he will euer
twythstanding remaine vp-
ght.

When a man playeth at the

tables, he can not alwayes cast what he would haue, but what soeuer he hathe cast, he must make ỳ best of it. To this game dothe Plato liken oure life. Wherin happen many things contrary to our will, which we must take and turne all to the best, and neuer despaire.

Whan a litle childe that can scarsely go, chaunseth to stomble vpō a stone, he falleth down by and by in the same place, there lieth stil, weping and crying till some body take him vp. But people of reason and vnderstanding, must not doe like childzen: but must vse and indeuor themselues, what sickness

inconuenience so euer hap=
n, by and by (so far as is pos=
le) to heale, ease, & remedi it.
A vertuous childe will not
forsake his father in his neede Eccl.3.17.
trouble, nor an honest wyfe
her husbād and spouse, nor yet
faithfull seruaunt his master.
And whi than shuld we forsake
God our father, or Christ oure
spouse and heauenly Lord and
master, in trouble & aduersity?
Such as are mony marchāts,
ambitious and vaine glorious,
nicators, whoremongers, &
murtherers, care neyther for
shame, nor for any thing else, &
spare no labor or trauel, so that
they may bring to passe theyr

ked lust and desire, and yet o
times they misse also. And w
than should not a righte goo
man be constant, painfull, a
patient in honest & good thi
as S. Barnarde wyteth be
well, saying: What a faintnes
sluggishnesse, and dulnesse i
this, that such as are wicked
vngodly, shuld be more feruen
to wickednesse and abhomina
tion, then we should be to hon
stie and goodnesse? Yea, y the
should run more swiftly to th
deuil & to death, than we shu
to God & to life? Furthermore
thy fearfulnesse and impacien
cye is a great pleasure & com
fort to thy foes, & a great hea
uinesse

nesse and discomforte to thy
frendes. For doutlesse, all that
wishe thee good, doe reioyce in
thy strength and constātnesse.
Thinke also that thou fightest
in the presence of the holy An-
gels, which by the prouision &
appoyntment of God do dwell
with thee, and moue and exhort
thee to stedfastnesse. And they 1.Cor.4.7.
reioyce, when thou continuest
stedfast in goodnesse. And a-
gaine, we shoulde to the vtter-
most of our power flee and ab-
horre all such things as might
delite and reioyse the deuil. For
he is the deadly Archenemy of 1.Pet.5.8.
God, and of all mankind. Now
this is the very purpose of hys

temptations and ſuggeſtions,
and all that he ſeketh, that we,
when we are poꝛe, ſhuld ſteale,
and when we are ſicke, that we
ſhould murmur againſte God
and in warre, affliction and ad-
uerſitye, that we ſhould foꝛſake
our Chꝛiſten faith and religiō
Conſtantneſſe, faithfulneſſe,
ſtedfaſtneſſe towarde God and
the chꝛiſten church, doth greue
& diſpleaſe him. Therfoꝛe we,
to reioyce the Angels, and
greue the Deuil, ought the ra-
ther to be conſtant and patient
in the midſt of all aduerſitie.

Chap. xxx.

¶By what meanes patience maye be ob-
tained and gotten. And once had, how
it may be kept and increaſed?

Mat

NOtwithstãding that we know and perceiue ỳ patience is so profitable & frute full a thing vnto vs: yet we fele in our flesh a certain misliking, and grudge toward the crosse. Who can be content and glad to see himselfe depriued of hys life, honor, estimation, goodes, childzen, or wife: The remembrance of the pleasure & prosperity ỳ we haue had in times past, doth so greeue vs, that w Lothes wife we sighe and loke back after Sodoma. And with the childzen of Israel, we lust after the flesh pottes in Egipt. And like weakneſſe do we also finde in the noble king & Pro-

Gen. 19. 26.

Exod. 16. 3.

phet

Psal. 77. 2. phet Dauid, as he hym selfe sayth: Many say vnto my soule he hath no God, my soule wold receiue no comfort, my spirit is waxen weake & feeble. Item our sauioure Iesus Christe in his innocent flesshe, did she wel declare the fearfulnesse and anguishe of the flesshe, when as he kneeling vpon the mount Oliuet, considered his passion and martyrdome, that was cõming
Luk. 22. 44. and at hand: and swet for sorow and anguishe, so that the dropps of his sweate gushed vpon the earth like dropps of bloud, & he prayed vnto his father, that if it were his wil, that cup might be taken from him. In like ma-

ner,

ner, being vpon the crosse, he
sayde: My God, my God, why Psal.22.1.
hast thou forsaken me, how lōg Mat.27.46.
wilt thou thus deale wyth me.
But it is not to be vnderstan-
ded, as though Christ did doute
of his fathers fauor and grace:
but the weakenesse of his flesshe
could haue ben content to haue
suffered no more. Now like as
the spirit far passeth and ouer- Mat.26.41.
commeth the flesshe in Christe: Mar.14.38.
Euen so must it doe in vs also, Luk.22.42.
that we haue more respect vn- Ga.5.16.17
to God, and vnto the life euer-
lasting, than vnto this worme
eaten flesshe. And therfore now
will we declare by moste sure
and infallible reasons, by what

meanes

meanes and wayes a man ma
maister and ouercome his fle
in the time of the crosse and a
fliction: and so shewe & decla
true & perfect patience. Whi
vertue (like as all other) hath
her first beginning & increa
of the grace, power, and spir
of God: without whom we c
worke nothing that good is
neither yet resist or ouercom
any euil. It is wrytten: the vi
1.Mac.3.19 tory consisteth not in the mul
tude of men, but the power a
strength commeth from heau
Item: I am able to do al thi
thorowe him, that maketh m
Phil.4.13. mighti, which is christ. Who
fore, although my fleshli reas
sin

nketh, wauereth, and faileth
euer so much: yet dothe God
ontinually preserue & vpholde
y spirit that it do not vtterly
aint, but continue prompt and
illing til such time, as it may
e deliuered & eased. But now,
ow should we order & behaue
ur selues that God mai graũt
s his strength, and true pati-
nce and boldnesse: For so the
horow faith, hope, praier, loue
ruth, faithfulnesse, vertue, and
odlinesse we may obtain it of
God. First we must furnishe &
omfort our harts and mindes
ith faithe towarde God. For
hosoeuer doth know perfitly,
nd is certain that God, which

is

is the Lord of al haps and mi
haps, of prosperity and aduer
sitye, is pacified and reconcile
with him, and that he for tha
cause can not be depriued of e
ternall saluation: the same sha
be able to contemne and to de
spise all worldly honor, pompe,
lustes. And again, there can b
no paine so bitter, sharpe, an
greuous vnto him, ỳ can bring
him out of patience. In our
Christen faith we confesse an
beleue an holy vniuersal church
and that we haue felowship
participation with al Saintes
and elect of God: and also we
confesse and beleeue remission
of sinnes, resurrection of the
flesh.

Faith vvor-
keth patiẽce.

lesh, and life euerlasting. And
Christ geueth vnto euery one,
that hath faith, this absolutiō:
whosoeuer heareth my word &
beleueth him ẏ hath sent me, Iohn.5.24.
the same hath euerlasting life,
and commeth not to iudgemēt,
but passeth thorow from death
to life. Wherfore thorow faith Rom.5 1.2.
mā obteineth power, strēgth, Rom.8.26.
Heb.10.22.
patience, constantie, and sted- Heb.11.1.2
fastnesse in all goodnesse.

If strong and mightye ene-
mies shoulde come vpon thee,
assault and besege thee, & thou
addest on thy side one, whome
thou knewest certenly to be a
lorde, and to haue power ouer
all thy enemies: thou mightest

lawfully be bolde and wythou
feare. Now haue we (thorow
faith) Christ on our side, whic
is Lord ouer all Lords, whic
hath full power ouer all fortun
and misfortune, prosperity an
aduersitye. Therfore thou mu
not long thinke and loke vpo
the weakenesse of thy flesh, b
thou must stirre about w th
faith: that is to say, thou mu
earnestly and diligently co
der the might and true loue
Jesus Christ, which bothe
and will comfort & reioyse th
more, thē all misfortune is a
to discomfort thee, or to ma
thee heuy. It is said to vs: yo
enemie the deuill goeth abo

1. Pet. 5. 8.

like a roaring Lion, and seketh whom he may deuoure: whom resist ye stedfastly with faithe. Item, S. James saithe, ỳ your approued faithe worketh patience. The holy and faithfull Apostles did euidently declare, that according to the inwarde man, it was a ioy & a comfort vnto them to be beaten & scourged for the Lords sake. Again, all troubles and afflictions are greuous by reason of our weak faith, which is yet but little exercised, and hath not well and fully tasted the richesse & treasure of the children of god. Yet notwithstanding no mã ought to despaire, though he haue not James. 1. 3.

a perfect strong faith. It hap-
peneth oft times, that ỳ faithe,
being litle & weake, in the time
of necessitie and affliction dra-
weth back, & is like to a brand
and sparcle, that hath but a lit-
tle fire vpon it: which the Lord
Act. 4 29. Iesus will not quenche but in-
Mar. 9. 24. crease, so that we doe but pray
with the deare Apostles, & say
O Lord, strengthen our faithe.
But whan a man is vtterly de-
stitute of faithe, as he that kno-
weth of no other nor of no bet-
ter life than this, it is no mar-
uell at all, though he despair at
length. Yea, ỳ more he trusteth
in himself, or in any worldly or
transitory thing, the more vna-
ble

ble is he to resist and cõtinue
in trouble and aduersitie. For
here is no right comforte nor
succour in any maner of thing,
besides the Lord Iesus. There
re two kindes of hope, the one
s of nature, and the other co-
meth of faithe. The naturall
ope is a spetial gift and bene-
it of God, which after a certen
maner doth help and comfort a
man that is troubled & vexed,
hat he do not vtterly despaire:
ut in the middest of all aduer-
itie, hopeth that it will wythin
while be better, & so waiteth
nd tarieth till the aduersity be
uerblowen. Nowe, if this na-
urall hope haue such a strẽgth

Act. 4. 29.
Act. 5. 41 42

Hope maketh men patient.

and vertue, should not the other
hope, which the spirite of God
dothe newly inspire the owne
faith, worke a much greater &
perfecter patience & strength,
that a man in the midst of hys
crosse shall hope and waite for
heauenly comforte and aide of
God for Christes sake? And al-
though the naturall hope doth
oft and many times faile & de-
ceiue, and is alwaies vncerten
yet this Christen hope doth ne-
uer faile nor deceiue.

The husbandmã considereth
not onely his labor & trauaile
and what tempest & mischance
of weather may fortune: but
forasmuche as he trusteth and
ho

hopeth that the fruite shal waxe and come forthe when the time is, therfore he laboreth stoutly and with a good will: Euen so in the spiritual vineyard, vnder the yoke of the Lorde, the hope and trust of honor and rewarde maketh men patient & willing, and geueth them corage. If we hope for that thing which we se not, we wait for it thorow patience. Furthermore, we muste seeke vpon God feruently and without ceasing, thorow prayer, that he wil geue vs a bold & and a strong spirite to suffer all thinges, and to continue stedfast vnto the ende. Thus doing, he wil surely heare vs most graci-

Rom.8.25.

Praier helpeth to patience.

Mat.24 13.

ously according to his promis,
and faithfully geue vs his spi-
rituall giftes, moste spetially.
When a man maketh his com-
plaint, and openeth his nede &
grefe vnto his spetiall frend, he
feleth a certen ease afterward,
so that his paine and grefe (by
rehersing thereof is somewhat
releued, remedied and taken a-
way. Much more comfort and
ease shall we receiue by telling
and opening our greefe & com-
plaint vnto God. For man is
some weary of our cõplaining.
But if we shuld spend ỹ whole
day in praying, crying, and
complaining to God, he would
loue, comfort, & strengthen vs

the

the more. Againe, to searche, heare, and learne the worde of God, and for a man to exercise himselfe therin, is a great furtherãce and helpe to patience. For God hath not reueled and opened his word in vaine vnto vs, but hath shewed and set before vs in the same most swete and louing promises and comfortable examples, ỳ we might learne thereby his goodnesse, faithfulnesse, and great louing kindnesse, and so comfort and strengthen oure selues by the same, in all maner of trouble & aduersitie. For an example, the holy word of God sayth. In the world ye shall haue sorowe and

To heare the vvord of God helpeth to patience.

Iohn.16.20

troble, but be of good comfort
for I haue ouercome ỳ worlde.
Psal.25,12. Item, God is oure hope and
Psal.31.1.2. strength, O lord, thou forsakest
not them ỳ seeke thee. &c. Ma-
ny such godly promises and ex-
cellent cõfortable sayings haue
we: which we ought to seeke &
to fetche, thoughe it were euen
from Ierusalem vpõ our knees
and neuer to cease lauding and
praising of god, that he in these
later dayes hath made vs par-
takers of the eternal and infal-
lible comfort of our souls in his
word and gospel. Which word
is nothing but pure vertue and
life, as al faithful hearts do fel
and perceiue. And it ought not
other

otherwise to be receiued of vs, but as though we heard the very voice of God himselfe from heaue̅ speaking al such things, as we heare out of the olde and new testament. Againe, ỳ loue which waxeth & springeth out of faith, worketh patiẽce in aduersity, constancie and stedfastnesse in goodnes. Iacob serued seuen yeres for the damsel Rachel. And by reason of the hartie loue that he bare vnto her, ỳ time was but short vnto hym. And ỳ dayes that he serued for her, semed but a short space. Euen so whosoeuer loueth God, shall beare and take patiently whatsoeuer God layeth vpon him,

Loue toward god, vvorketh patience.

Gen. 29. 20.

him, & whatsoeuer he suffereth
for Gods sake, it shall be easie
vnto him. Nowe sickneſſe and
other plages do not happē vnto
vs without the will and proui-
dēce of God: therfore if we loue
God heartely (as we oughte to
do, forasmuch as he is our mer-
cifull father, and we his childrē
and heirs) we can not murmur
against his visitation, nor be
discontent with it, but we shall
rather runne after him thorow
all maner of wayes, be they ne-
uer so rough, & shal contemn all
things, be they neuer so hard &
greuous, and euermore preasse
vnto him thorow thicke & thin,
vntill such time as we come to
per-

perfect rest in him, according to the example of the holy Apostles and martyrs, whose loue toward God, did mitigate and ease all their sorow, crosse, and aduersitie. Itē, to geue almes, & to exercise all kindes of vertue and godlinesse worketh patience, and ỳ specially for these two causes. First, bicause God doth increse his spirituall gifts in them, which do well vse and bestowe them. For to him that hath, shall more be geuen. And secondarily, whosoeuer behaueth himselfe godly and vertuously, the same hath a better & a more quiet conscience, and so much more boldnesse and confidence,

Eccl.35.2.3.
Mat.25.23.

fidence, but yet only building
staying vpon the righteousnes
of Iesus Christ. Item like as a
2. Tim. 2. 10 souldier, (first for feare of pri
son, and of the shamefull death
which he should suffer if the bat
tel should be lost: And again, in
hope of the high reward & ex
cellent honor and renowne, if
victory go on his side) will figh
the more boldly and lustely: E
uen so euery true Christian is
stirred and prouoked to mor
faithfulnes and patience, when
he considereth the exceding pro
fit and commodity of patience
and againe, the great hurt and
discommodity of impatience.

The

CHAP. XXXI.

The frute, profit, and commoditye of patience, as vvel corporall as spirituall.

LAst of all, patience serueth to the honor & glory of god, and to the wealth and profit of man both in soule, body, and in trãsitory goodes & possessions, and also in worldly honor and commẽdation. For the faithful do resist & withstand their pain and smart, & patiently without any grudging suffer the Lorde to deale with thẽ according to his own will. Not for any vain glory, nor for any worldly or transitory gaine or luker, but onely & spetially to shew themselues obedient to God, and to laud and praise him. As for exam-

ample, God was as hiely prai
sed and glorified whan the iii
companiõs of Daniel suffere
themselues so patiently & man
fully to be cast into the hot bur
ning ouen: as he was by ỳ ex
cellent wisedome of Daniel
which he declared in ỳ he could
opẽ vnto the king his dreame.
Furthermore, the patiente is
lesse sicke, and whan he is sick,
he is soner whole again. Wher
as thorowe impatiencie ỳ hart
is pressed, vexed, gnawne, con
sumed and eaten vp. A mery &
a quiet heart is an helpe & fur
therance to health: but an hea
uy and sorowful mind, maketh
the natural strength to cõsume.

Like

Like as the moths do hurt the garments, & worms the wood: Euen so doth sorow and heauinesse hurte the heart of man. When a child, being corrected and punished of his father, sufereth it patiently, hys father hath the more pitye vpon hym, and holdeth his hand, & ceaseth the soner: but if the childe shew himself froward, cry any thing loud or murmur and grudge against him, than is the father ỹ more angry & fearse ouer him, & beateth him the more sharply: Euen so the heauenly father punisheth the patient mā more easely, & healeth him the soner: but toward them that murmur

agaīst him, but he sheweth him
selfe sharp and fearse. The pa
tient man Job obteined hys
goods double againe, and was
plentifully recompensed of the
Lord, euē here in this life. The
faithfull haue experience and
prose in very dede, ẏ it is good
for them to be patient, & to suf
fer the Lord to worke his will
And againe, many by reason of
their impacientie and murmu
ring, do lose that thīg that they
should else haue enioyed. Suf
ferance and patience is a token
of wisedome, vnmesurable hea
uinesse is a token of folishnes
when we wepe and complaine
like children, saying: I would

neuer

neuer haue thought, I wold neuer haue beleued that it should haue come thus & thus to passe and such like. Item impatiency intangleth and insnareth the minde, and maketh a mā sometime dull, and at his wits ende. Whan a man submitteth & geueth ouer himself humbly vnto the wil of God: althoughe hys aduersity can not be remedied, yet it shall be the easier & lighter vnto him. Yea, there is nothing so bitter, sower, harde or terrible to a man, but by thys meanes shalbe easi, swete, light and vnto him comfortable. And againe, so long as a man dothe not vtterly geue ouer, and yeld

himself to the good wil of god
and wil not suffer him to wo
his pleasure with him, conten
whatsoeuer he sedeth: his gref
is the worsse, and the more sha
per is his paine, his minde ne
uer ceaseth gnawing and fret
ting, & of one sorow he maket
three or foure. Like as the bir
that is caught with ỹ lime rod
the more it striueth to delive
it selfe, the more do the fether
cleaue and hãg to the lime: an
as in like maner, the more th
fish that is caught in the nette
seketh to come out, the more
windeth it selfe in: and as he
is boũd with chaines or fetter
of yron, the more he strayeth

Yrode

hyde, the more harm he doth
o himself: Euen so, such as are
oward & vnpatient in aduersi
y do increase their sorowe, and
urt themselues the more. He y
ath an heauy burden vpon his
acke, the more he shutteth and
oueth the same, the more doth
greue him: Euen so, y more
oward and vnpatient a mā is
nder the crosse, the more gre-
ous & painfull is it vnto him.
t is not vnwisely spoken of y
eathen man Plinie, which
aythe.

A good heart in aduersitie,
aketh avvai the half of his miseri

And it is a cōmon prouerbe
f the heathen men: The feare

of aduersity and paine, before t
cõmeth, is worse then the pain
it seise, when it is come. Al ma
ner of punishments and aduer
sitye, which according to ỳ me
rite and desert of man, shuld b
vnto him a tast and beginning
of euerlasting paine and dam
nation, the patient man taket
and vseth for an occasion to ex
ercise therby al kinds of vertu
wherby the spirituall giftes o
grace do wax & increase mor
and more. For thei that are pa
tient do keepe the true faith to
ward God, cry & call vpon god
thorow feruent prayer, honor,
laude, and praise God, not only
for that he ruleth and disposeth
all

all thing, but also ỳ he bringeth all things to a good ende & successe, and that he wil so cõtinually do. And thus thorow patience, is patiẽce encreased. And contrariwise the vnpatient mã decayeth daily in all kindes of vertues, and is daily more and more spoiled and depriued of al goodnes. For whosoeuer is cõtent, and cã suffer himself to be prouoked of the deuill & of the flesh, & geueth place vnto them, the same forsaketh faith, praier and obedience toward God, & suffereth them to depart, and so is vnthankfull to his true and faithful God: whom he cannot be content to suffer, & to com-

mit hym selfe vnto him for a while, that he may the more defend & preserue him afterwarde. He thinketh that God doth not regard him, and that it is in vain to trust and wait for help, comfort, and deliuerāce of God. He imagineth w̄ himselfe nothing else, but ẏ God is vtterly wroth & displeased with him. And can finde in his heart to curse and to blaspheme God, as thoughe he were a cruel, vnmercifull, & an vnrighteous God, shewing more loue and fauor, and doing more good to the wicked than to the godly. And by this occasion he seketh for aid, helpe and comfort of creatures, & maketh

bowes

bowes vnto saincts, and to pil-
grimages: that is to sai, to cha-
pels of idolatry & of false gods,
and maketh wicked couenãts,
agrements & promises against
God. Some for fear do forsake
and deny the Christen faithe, &
receiue the wicked popish reli-
gion cõsenting to manifest ido-
latrie: and make God a lier, as
that he could not or would not
helpe any more in this or that
thing, accordīg to his manifold
promises in the olde & new te-
stament. Furthermore, vnqui-
etnesse is augmented & encrea-
sed thorow impatiencie, so that
a man that is vnpatient, is eue-
ry day more sorowfull & despe-

rate then other, fleeth, wher he
should stedfastly continue, and
findeth neither rest, ease, nor
quietnesse in his heart. And ma
ny one bicause he wil not suffer
and abide pouerty, & other like
extreeme necessitie, falleth to
naughtinesse, murther, whore-
dome, lying, stealing, extortiõ,
riot, cutting of purses, & to such
other detestable abhominati-
ons. Item, they ỹ be vnpatient
doe enuie and disdaine at other
mens wealth and prosperitye:
for they imagine that to be the
cause of their crosse and sorow:
and they fret against it, enuy-
ing, disdaining and hating oft
times the innocent without ani
cause,

cause, yea they rage and raue, running headlong to reuenge thēselues. By the reason whereof, ofte times (as many stories doe testifie) contention, hatred, warre, vproy, shedding of blud, decaye, and destruction of the churche, of religion, and of the common wealth, haue risen: as Coriolanus, to reuenge himself as an enemy, did procure war against his own naturall country. Besides this, it is an highe honor and cōmendation before men, before the angels, before the holy saints, and also before God himselfe, when a man sheweth patience, boldnesse and strengthe in aduersitie. And a-

gain,

gain, when a mã behaueth him
selfe vnsemely, vnpatiently and
desperately, it is a shame and a
dishonor for him both before al
creatures, & also before the cre-
ator himselfe. For it is no high
nor hard thig for a mã to shew
a bolde and a strong heart, and
to be content with Gods wor-
king, when all things happen
prosperously, and according to
his mind: but this is a vertue &
a poynte of cunning, when a
mans minde is not moued nor
broken in aduersity and misfor-
tune. Like as in a schole of de-
fence, he, that hath shewed the
most manly touch, & hath won
the victori, hath the greater cõ-

men-

mendable and a greater honor,
to ouercome and to subdue our
spirituall enemies, and to haue
the victory against the assaults
of the flesh & the deuill. He that
forsaketh his bodely master wi-
out a iust cause, is taken before
the world for a mā that lacketh
faithe, truthe, and honestie: and
shoulde it not than be a greater
poynt of dishonestye and of vn-
faithfulnesse, in the time of af-
fliction vnder the crosse to for-
sake Christ and his worde, and
thorowe impatiencie to worke
and to do against the same: He
that subdueth the temptations
of the mind, is to be preferred,
& more to be commended, than
he

he that hath beseged and ouer
come a stōg city. For ꝑ which
cause, as well among the chri
stians as among the heathen,
diuers notable persones haue
gotten high commēdation and
ꝓaise for their trustinesse, fide
litie, and excellent constancie,
which they haue shewed at an
hazard, and at the time of nede.
And spetially, the exāple of our
sauior Jesus Christ is to be cō
sidered, wherof Paule mak th
mention, saying: If Christ af
ter his affliction and obedience
euen vnto death, was exalted to
high honor and glory: it shalbe
a furtherance likewise vnto vs
to great honor, if we take oure
crosse

our crosse daily vpon vs, & fo-
low him boldly & manly. Expe
rience teacheth also when a
man will shift away the crosse
from h m bi vnlawful meanes,
oftimes he is compelled and
driuē by force to suffer as much
or more with shame and disho-
nesty. Judith saith: they ỳ haue
not taken their crosse & temp-
tation in the feare of God, but
thorow murmuring and grud-
ging against God, haue shew-
ed themselues vnpatient, they
were destroyed and murthered
of serpentes. Item, whether a
man doe suffer worthely or in-
nocently, if he continue in mur-
muring, and is vnpatient, it set

ueth

ueth to his eternal damnatio
And againe, whether a mã s
fer iustly or innocently, if
take it patiently as he ought
do, it wil be profitable vnto
and a furtherãce to euerlasti
life. And all the sorowes a
paines vpon earth, in respe
of the blisse and saluation th
is prepared for vs, is but y
ting of a gnat or a flea, whi
is easie to ouercome. Wh
men in warfare lying in cam
wil play the sluggards, and
slouthful, and not resist the e
mies stoutly & manfully: the
frends are destroyed, their ho
ses spoiled, their villages set
fire, their dear frends & neig

Yo

boys murthered and slaine, and
their wiues and daughters de-
filed and rauished, and al goeth
to hauock, and is ful of misery.
Euen so in ỳ spirituall warfare
and fielde, if we yelde vnto the
flesh and the deuil, & resist them
not manfully & constantly, we
cast oure selues into perpetuall
danger, misery, & vnquietnesse.
But if we fight against ỳ gost-
ly enemies stoutly & paciently,
we mai the soner attain to per-
petuall rest and quietnesse. He
is sicke, if he will not receiue
the medicine because it is bit-
ter and sower, it is no maruell
nor wonder if the same man pe-
rishe in his sickenesse & disease:

but if he would suffer himselfe we:
to be handled after the minde & fere
counsell of the Phisition, he he
might ouercome the smart, and the
haue good hope to be restored may
to his health again: Euen so all this,
right and faithful Christians eter
are patient in aduersitie, may ence,
conceiue a much more stedfast alone
and sure hope that they shal at tience
tain to euerlasting rest of body singul
and soule. Where as contrari to hin
wise they, which remaine and ue, bu
continue in their frowardnesse anoth
and impatiencie against God onsta
the heauenly Phisition, must ccasio
smart for it euerlastingly, both nce a
in body and soule. Scripture t ifest
confirme and proue this hau ies,

wi

we: Happy is the mā which suf
fereth in temptation: for after
ỳ he is proued, he shall receiue
the crowne of life. But no man
may gather or conclude vpon
this, that we merite or deserue
eternall saluation for our pati=
ence, which thing only Christe
alone hath done. Last of all, pa=
tience is profitable, & bringeth
singular commoditie, not only
to him that hathe the same ver=
tue, but also to other. For when
another perceiueth thee to be
constant in the truth, he taketh
occasion to exercise like pati=
ence and stedfastnes. It is ma=
nifest by diuers credible sto=
ries, whan as the Christians

haue died boldlye for the Chri-
sten faithes sake, that certen of
the persecutors haue wonde-
red so sore therat, that they, by
that and no other occasion, wer
conuerted to the faith of christ.
Item, patience and stedfastnes
haue wrought quietnesse in cō-
mon wealthes, in the church, in
many nations, cities & towns.
Scipio a noble ruler chose ra-
ther to leaue Rome, thā to sub-
due and oppresse hys enemies
wyth force of armes: the do-
ing wherof turned to the singu-
lar commoditye of the whole
common wealth. And contrari-
wise, a bitter, cruel and vnpati-
ent minde bringeth, worketh,

and

and occasioneth infinite harme and destruction. Also thorowe our vnpatientnesse in aduersity we geue occasion to them that be weake in the faithe, to doute whether our faithe be the true faith or no: when we confesse of God that he is oure comforte, bothe in this worlde and in the worlde to come, and yet shewe oure selues so desperate in aduersitie, as thoughe God had vtterly forsaken vs. Wherfore we ought to prepare our selues for all aduersitie in time of prosperitie, and not to hang vpon transitorye things, that when neede shall require, we may be content to forgo them, and con-

tinue ſtedfaſt in the true faithe wherein whoſoeuer ſhall conti nue vnto the end, ſhalbe ſaue

FINIS.

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